

The Messenger

"As the Truth is in Jesus."

VOL. XLVIII.—No. 21.

PHILADELPHIA, WEDNESDAY, MAY 21, 1879.

WHOLE No. 2329.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

Reformed Church in the United States.

REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

THAT I MAY KNOW HIM.

"I seem to know more of the Lord Jesus Christ than of the most intimate friend I have on earth."
—McCHEYNE.

Lord, let me talk with Thee of all I do,
All that I care for, all I wish for too.

Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!

When I need counsel let me ask of Thee:
Whatever my perplexity may be,

It cannot be too trivial to bring
To one who marks the sparrow's drooping wing;

Nor too terrestrial, since Thou hast said
The very hairs are numbered on our head.

'Tis through such loopholes that the foe takes aim,
And sparks unheeded, burst into a flame.

Do money troubles press? Thou canst resolve
The doubts or dangers such concerns involve.

Are these I love the cause of anxious care?
Thou canst unbind the burdens they may bear.

Before the mysteries of Thy word or will,
Thy voice can gently bid my heart be still.

Since all that now is hard to understand,
Shall be unraveled in Thy heavenly land.

Or do I mourn the oft-besetting sin,
The tempter's wiles, that mar the peace within?

Present Thyself, Lord, as the absolving priest,
To whom confessing, I go forth released.

Do weakness, weariness, disease, invade
This earthly house, which Thou Thyself hast made?

Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.

Would I be taught what Thou wouldst have me
give,

The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be

A liberal, "cheerful giver," Lord, like Thee.
Of my life's mission do I stand in doubt,

Thou knowest, and canst clearly point it out.
Whither I go, do Thou Thyself decide,

And choose the friends and servants at my side.
The books I read I would submit to Thee,

Let them refresh, instruct, and solace me.
I would converse with Thee from day to day

With heart intent on what Thou hast to say:
And through my pilgrim walk, whatever befall,

Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend

To be my intimate, familiar friend,
Oh, let me to the great occasion rise,

And count Thy friendship life's most glorious
prize!

—London Witness.

Communications.

For the Messenger.

RETRACTION OF PROTESTANTISM AND CONFESSING ROMAN CATHOLICISM.

As is known, recently, Daniel Gans, a minister in the Reformed Church, made a retraction of Protestantism, and passed into the bosom of Romanism. He had been a minister, and preached for at least thirty years, in various charges. In order that the readers of THE MESSENGER may know what a change like this involves, and what a grave matter it is, the following facts, taken from a Baltimore paper, will give some light into it. It is said, "Two large candles in golden candlesticks, were placed upon the chancel rail by the kneeling converts, and a Bible was handed to each, opened at the first chapter of the Gospel according to St. John."

"Still seated, Father Clark read slowly the confession of faith, as follows, the converts repeating clause after clause as he spoke it, Dr. Gans voice rising fully and clearly above those of the others:

Confession of Faith.

"I, having before my eyes the Holy Gospels, which I touch with my hands, and knowing that no one can be saved without that faith, which the Holy Catholic, Apostolic Roman Church holds, and believes and teaches, against which I grieve that I have erred, inasmuch as I have held and believed doctrines opposed to her teaching. I now with grief and contrition for my past errors, profess that I believe the Holy Catholic, Apostolic Roman Church to be the only true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to believe all that she commands me. And especially I profess and believe One only God in three diverse persons, distinct from and equal to each other—that is to say, the Father, the Son, and the Holy Ghost; The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two natures, the divine and the human; the divine maternity of the most Holy Mary, together with her spotless virginity: The true, real and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist: The seven sacraments instituted by Jesus Christ for the Salvation of mankind; that is to say, Baptism, Confession, Eucharist, Penance, Extreme Unction, Order, Matrimony, Purgatory, the Resurrection of the Dead, Everlasting Life: The primacy, not only of honor, but of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the apostles, vicar of Christ: the reverence of the Saints and of their images; the authorities of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand, only in the sense in which our Holy Mother the Catholic Church has held and does hold; and every thing else that has been defined and declared by the sacred canons, and by the general councils, and particularly by the Holy Council of Trent: and delivered and defined and declared by the general Councils of the Vatican, especially concerning the primacy of the Roman Pontiff and his infallible teaching authority. With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy and sect opposed to the Holy Catholic Apostolic Roman Church. So help me God, and these His Holy Gospels, which I touch with my hand."

Absolved and Received.

Father Clark then rose, and recited the Kyrie Eleison, and a Psalm in Latin, and, again seated, pronounced the form of Absolution and Reception into the Church. Then an exhortation, concluding, "Beloved children, it is customary to impose a small penance upon those, who enter the Church as do you; I, therefore, enjoin you to repeat privately, an 'Our Father,' a 'Hail Mary,' and 'The Apostolic Creed.'" He then blessed them . . . and retired . . . the choir rendering a triumphant "Regina Coeli." Each of the converts rose and bowed to the altar, making the sign of the cross, and the impressive ceremony was at an end."

This confession made by one, who had been preaching the Gospel for thirty years, as here given, speaks for itself. It is given, that Protestant Reformed Christians may know what Romanism demands, and what going to Rome means. No comment is necessary.

REFORMED.

A POOR EXCUSE FOR SEPARATION.

The General Assembly of the Presbyterian Church, now in session at Saratoga, New York, has sent fraternal greetings to the Southern Assemblies, at Louisville and Nashville. These assemblies are kept apart not by any differences of doctrine; they are more nearly in accord in that regard than the "Old" and "New" schools were, before the recent union, and the sadness occasioned by the outward separation is, that it is kept up more through feeling than anything else. But piques and prejudices, often stand more in the way of unity, than variations of faith, and that fact makes divisions more unexcusable.

For The Messenger.

"PRIEST" OR "MINISTER?"

It is frequently said, that it matters not by what name a thing is called. Perhaps this is true, where there is no confusion of ideas, and where there is a clear understanding of the meaning conveyed by words. Is it a matter of indifference what title be used, priest or minister? Is the meaning the same? By no means.

It is not necessary to give a full definition of "priesthood." It implies intervention, a coming between an offended God and the sinner, for the purpose, chiefly, of satisfying or appeasing God, and reconciling Him with His creatures. The priest makes satisfaction, reconciliation, at-one-ment. Jesus Christ, our High-priest, has done this "once for all." In the mediatorial work, nothing more needs to be done, or can be done. "It is finished." Christ, however, still is our "Advocate with the Father." No other intercessors are needed, when we have One so

"Tender to pity,
Mighty to save!"

The apostles and early Christian ministers believed and taught, that all priestly functions centered in Christ, and ended with Him; and that they were sent to make known the glad tidings of salvation through Jesus Christ. There is not a word in their sayings or writings, which shows that they regarded themselves as "priests." Sacerdotalism found no place in their theology.

St. Paul says: "God hath made us able ministers of the new testament." "God beseeches you by us, be ye reconciled" to Him.

A minister is one, who helps to bring people to God, not to bring God down to the people. He urges the worshipers to approach unto God through the new and living way, which Christ has consecrated for us. The meaning of sacerdotalism is, that believers approach God in an indirect way, through the intercession and offices of a priesthood. The idea of the ministry is, that people are urged and assisted to come directly to the throne of the heavenly grace, through faith in Christ. Without more explanation, I think all can see the difference.

It is sometimes thought that "priesthood" is a higher conception than "ministry." It is not so in fact. The priesthood of Christ is, of course, higher than the ministry of the apostles and their successors. But "the ministry of reconciliation" is far higher than the Old Testament priesthood, or all modern claims of a Christian priesthood.

Sacerdotalism intrudes a certain class of office holders in the Church between the people and God. The minister says: *Let us draw near in full assurance of faith.*

As a rule, sacerdotalism keeps the people in subjection and under ecclesiastical discipline, but also in ignorance and fear. The ministry instructs them, points out their privileges, and raises them up. This leads to greater liberty, which is sometimes accompanied by lack of order and discipline. But the ministerial office is proved to be higher than the sacerdotal, by its glorious work of elevating mankind; whilst all nations that are in subjection to a hierarchy, are mentally enslaved. In order to hold "high" views of the office, we need not say, "our priest," but our "minister." This is the true, scriptural, Protestant and Reformed title.

J. O. J.

Selected.

PERSONAL AND VISIBLE COMING OF CHRIST. WHAT IS IT?

BY LEONARD BACON.

The papers exhibited at the late "Prophetic Conference," and the ensuing discussions, have led me to inquire, with some carelessness, what it is which our "Millenarians" or "Pre-millennialists" mean when they talk about "the coming of the Lord." Are their ideas and expectations consistent—or how far are they logically consistent—with that spiritual religion of which Christ is not the teacher, but the centre?

There lies before me the "New York Tribune Extra No. 46, Christ's Second Coming," a folio of some twenty pages, four columned and closely printed. I am not proposing to review it. That would be too great an un-

dertaking for a newspaper article. All that I propose is to find, if possible, an authentic answer to the question which I have just given—more positively, perhaps, than was intended—by the younger Dr. Tyng in the first of the papers presented to the Convention; first in the order of time, and first (I may also say) in the order of value to the inquiring reader.

The title of Dr. Tyng's paper, "Christ's Coming—Is it Personal and Visible?" arrests my attention; and I inquire how he understands and would have me understand these two words, "personal" and "visible." That which is visible in one sense may be invisible in another. Moses "endured as seeing Him who is invisible." It is an inspired declaration that "the invisible things of God—even His eternal power and Godhead—are clearly seen." We read, "No man hath seen God at any time;" and yet Jesus Christ Himself tells us, "He that hath seen Me hath seen the Father." What is invisible to these mortal eyes of ours may yet be visible to our immortal faculty of seeing; visible to the soul, visible to reason, to faith, to affection. It is thus that the pure in heart see God.

I have studied Dr. Tyng's paper in vain if, when he uses these two words, "personal" and "visible," as descriptive of Christ's promised "coming," he does not use them in an entirely material sense. In his conception the Christ whom we are to expect is a "person" in the lowest meaning of the word and the most remote from its original signification; as when one says of the first Napoleon, "His person was somewhat diminutive," or of Abraham Lincoln, "His person was tall and ungainly." I do not find that any member of the Prophetic Convention differed from Dr. Tyng on this point. Unless I misunderstand their doctrine, they expect the coming of Christ in a material body, made of "glorified flesh," and visible as other material objects are visible—material, and therefore visible.

Our Lord Jesus Christ was once living on the earth as we are now living. His person (if we use that word in the artist sense, which is the same whether the artist be sculptor, painter or tailor) was a certain structure of organized matter, alive because informed by a living spirit. His relation to space or place was like that of any other body. When He was at Capernaum He was not at Nazareth. When He was beholding Jerusalem from the Mount of Olives He was not on the Lake of Galilee. He has not been thus resident anywhere on the earth since the hour when He went up beyond the gaze of His disciples,

"His human form dissolved on high
In its own radiance";

but the doctrine of the Prophetic Conference is (if I understand it) that, just in the way in which He was resident at Nazareth when He was a child, He is now resident, and has been all this while, at some place too far away for human eye or telescope to see Him. The expectation is that our Lord, i. e., the material organization which is the person of Christ, will very soon come away from the place where He has been residing for these eighteen hundred years, and will thenceforth reside for a thousand years or more somewhere on this planet. He will be visible to the bodily eye, as the Pope is visible, or the Czar; visible to as many as are near enough to see Him; visible wherever the material light reflected or diffused from His person (in Dr. Tyng's meaning of the word), and moving in straight lines, strikes upon the retina of a living eye.

Let me seem to misrepresent this much respected brother, let me transcribe his identical words:

"We look for our King in glorified flesh." All the Greek nouns, pronouns and adverbs which are employed by the sacred writers in this connection necessarily imply both a full, real and individual appearing of our Lord, and that this will be a proper object of sight. But the force of these terms has been clouded by the prominence given to the Latin word 'persona.' The dream of a personal as distinct from a visible demonstration of the Lord's presence is not warranted by the classic use of the word, but is a sequence of the controversy over the distinctions in the blessed Trinity. Theologians writing in Latin chose this word 'per-

sona,' divested it of visibility among other ideas, and employed it in its modified definition to express the separate relations of the Father, Son and Holy Ghost. So in theology the word has come to have a narrow and peculiar meaning, quite distinct from that of its derivation. Let 'persona' have its Ciceronian meaning, and the title of this essay will be seen to be tautological. The appearing of our Lord, because personal, must be visible."

I will not take it upon me to correct this explanation of the word "person"—though I think that if the author of it had consulted a little more carefully Webster's Dictionary of the English language, and Andrews' of the Latin, he would have given a different explanation. I cannot but think that with a better understanding of that word he would not have assumed as the basis of his argument, and certainly would not have affirmed, that Christ cannot be personally present unless He is present in a material body. He would not have denied, even by implication, that Christ is personally present "where two or three are met together in His name," personally present with all who love and serve Him, "always, even to the end of the world." He would not have implied that all the presence of Christ with His Church since the fortieth day after His resurrection, has been not personal and literal, but only "the spiritual influences of her absent Lord."

"Spiritual influences!" Is that all? There have been "spiritual influences" in the Church from Paul and Peter and all the apostles, "spiritual influences" from martyrs and confessors, from reformers and theologians, from Christian preachers and Christian poets, from the saintly living of believers and their victorious dying in successive ages. Has Christ been present, all this while, only in that figurative way of speaking—present only in His spiritual influences? Through all these centuries the Churches have been praying to Him as if He were personally present walking among His golden candlesticks; believing souls in times of distress, in sorrow, in fear, in death, have verily thought that He was present with them, while they were putting their hands, as it were in His hand that He might lead them; and has all this been an illusion? Yes, if we implicitly accept the teaching in Dr. Tyng's school of the prophets. There is no personal Christ in all His churches. The only Christ we have is a memory, a hope, and a stream of spiritual influences. He to whom the Churches have been praying has not been with them, nor near them, except in a highly figurative sense; He has been, and is now, far away among the stars. I confess—nay, I am thankful—that I have not so learned Christ.

More than the third part of a hundred years ago, there was much prophesying about the personal and visible coming of Christ. One of my associates, then in the ministry at New Haven, was that loving and gushing brother, Henry G. Ludlow, whom to remember is like a benediction. He was not a metaphysician—he could not even read "Day on the Will," without a headache—but he could pray. He was not a learned exegete, but he could preach, melting into tears and flaming with zeal, for He knew Christ's power to save. I thought that his enthusiastic soul would rise into exaltation at the prophetic expositions which were then so current. But, to my surprise, he stood calm. The mysterious and fascinating mathematics of Apocalyptic interpretation failed to charm him. It was enough for him that Christ was already with him, hearing him and leading him. "What is it to me if Christ is coming next year, in a material body, to set up His throne at Jerusalem? I can never go so far to see Him. Now He is with me, and I can speak to Him; but then He will be 5,000 miles away, and those who have the time and the means for a journey to Jerusalem, will have a great advantage over me." I thank God for what Brother Ludlow taught me.

Have we no personal Christ in this world—only spiritual influences from a Christ who was once here, but has gone to an ineffable distance, and does not yet return? That is what Doctor Tyng seems to say. Is that what he means to say?

Where, then, and what is the God whom we worship? Is God anything else than a mighty stream of spiritual influences, running through the ages and through the universe? If visibility is essential to personality, how can we escape the conclusion, that the invisible God is impersonal? If there is no invisible personality—none but what can be seen with a material organ of vision—none but what must be literally "absent" from one place in order to be "present" in another—what is there to create and govern the worlds other than that impersonal force, that stream of tendency with neither will nor thought, those impersonal laws, intelligible to the human mind, but with no intelligence behind them, which atheistic science would substitute for the living and loving God?—Christian Union.

Family Reading.

MOTHER'S WORK.

BY MARGARET E. SANGSTER.

Dear patient woman, o'er your children bending
To leave a good-night kiss on rosy lips,
Or list the simple prayers to God ascending
Ere slumber veil them in its soft eclipse,
I wonder, do you dream that seraphs love you,
And sometimes smooth the pathway for your feet;
That oft their silvery pinions float above you,
When life is tangled and its cross roads meet?

So wan and tired, the whole long day so busy,
To laugh or weep, at times, you hardly know,
So many trifles make the poor brain dizzy,
So many errands call you to and fro.
Small garments stitching, weaving fairy stories,
And binding wounds, and bearing little cares,
Your hours pass, unheeded all the glories
Of that great world beyond your nursery stairs.

One schoolmate's pen has written words of beauty,
Her poems sing themselves into the heart.
Another's brush has magic; you have duty;
No time to spare for poetry or art,
But only time for training little fingers,
And teaching youthful spirits to be true;
You know not with what famine woman lingers,
With art alone to fill her, watching you.

And yet, I think you'd rather keep the babies,
Albeit their heads grow heavy on your arm,
Than have the poet's fair, enchanted may-bes,
The artist's visions, rich with dazzling e. arm.
Sweet are the troubles of the happy hours,
For even in weariness your soul is blest,
And rich contentment all your being dowers
That yours is not a hushed and empty nest.

—Christian Union.

TABLE MANNERS.

BY BETH.

It has been truly said that when you have sat at a table for one meal with any one, you will be able to judge much of his education and surroundings. I remember a boarding-house where we used to point out the social status of a "new boarder" without much chance of failure after sitting near him at dinner.

"What sort of people are the new boarders?" asked an inmate of the house on her return after an absence of a few days, during which time the new arrivals had been installed.

"They have the manners of savages at table," was the reply. "They eat with their knives, chew their food with an ugly noise, guzzle their coffee with the teaspoon in the cup, and wholly ignore the existence of a butter-knife." We were not mistaken. The "new boarders" proved as coarse-natured and boorish as the table impressions warranted.

One of our American authors says: "Politeness appears to have been invented to enable people who would naturally fall out to live together in peace." Especially apt is this definition in dining-rooms; for I think nothing so offends and disgusts a refined person, nothing comes so near rousing him to throttle one, as a rude, ill-bred person at his elbow at table; while on the other hand nothing is more enjoyable than social eating with persons of refined manners. Moreover, the old proverb is true, that "chattered food is half-digested." Pray, children, have manners at the table if nowhere else. Trifles, you think? But they are of great importance in making up the true lady and gentleman and agreeable companion.

No thing was ever done well without thought and care at first; then, when doing the right thing, the right way becomes a habit, thought and care about it may be dropped.

I am fully of the opinion that children are better taught now than formerly, yet I am sometimes surprised at the bad manners I see in those in whom we expect better things.

Not long since I was present at a children's party. It was not a grand affair; yet the children were formally invited, came dressed in their best, were entertained in the parlors, and there was a well-supplied table of refreshments—a sit-down repast for them. Their parlor-manners did them and their tutors much credit; but of some of the things that I saw in the dining-room I am going to speak. If all the rules of table-manners had been broken by one or two of the young company, why, we could, under some pretence, have marched them out of the dining-room and amused them in some other way while the decorous ones ate in a civilized manner. But I regret to say nearly every boy and girl present had a hand in thrusting aside the whole catalogue of established laws—that is, the rude thing that one didn't do the other surely did.

Freddie ate as if the train of which he was to be aboard would leave in five minutes, and his plate must be cleared before the whistle was heard. Frank let the handle of his fork, when not in use, rest on the table, while the tines pointed straight up in the air. Will Peterson smacked his lips so I could hear him in the corner where I sat, and

tucked nuts and raisins in his pocket to eat afterwards. Hattie Green rested her elbow on the table and talked with her mouth full, while Bessie Lee whispered to the girl sitting beside her, and both snickered.

The girl from New York, whose name I have forgotten, spread a whole slice of bread on her hand, which was raised on a level with her chin. Harry Porter chewed with open lips, poured his tea in the saucer, and turned the spoon over in his mouth when taking jelly. Lizzie Baker caught at the bits of cake when raising them to her lips, something like a hungry dog, filled her mouth full of all sorts of things, and then drank before swallowing. All, with one or two exceptions, ate so fast that it gave them the appearance of greed.

While I sat in my corner noticing these rude things, I think I never realized so fully the worth of proper table-manners. While this feeling was strong upon me, I rushed up stairs and wrote out the following rules on table etiquette:

- 1st. Nothing is more fatal to good table-manners than haste, therefore at the table be deliberate. Do not eat fast.
- 2d. Soup should be taken from the side of the spoon with noiseless inhalation, the spoon being slightly tipped.
- 3d. Keep the plate that is handed you by carver or servant; it confuses one who presides to have it passed from one to another.
- 4th. Break your bread into pieces, and let them rest on your plate while spreading.
- 5th. Do not open the lips while chewing or make any unnecessary noise.
- 6th. Do not speak with the mouth full.
- 7th. Use the knife for cutting only; never put it to the lips nor in the mouth.
- 8th. Do not drink your tea or coffee without first removing the tea-spoon from the cup to the saucer. Always place it on the saucer when you pass the cup to be refilled, but leave it in the cup when no more is wanted.
- 9th. When asked at table how you prefer a thing; for instance, if you will have cream on your berries, or sugar on your tomatoes, or what part of chicken you prefer, make some choice. Decide for yourself. It is awkward to make other people choose for you. Do not say, "It makes no difference," "I am not particular." Even if you have no choice, you may decide one way or the other; it is easier for the hostess to wait on you.
- 10th. Talk in a low tone of voice, and handle your knife, fork and plate without clatter; eat without any audible gulping or smacking of the lips.
- 11th. In sending your plate to be helped a second time, retain the knife and fork; let them lie on the table, with the tips resting on your own butter-plate, salt-dish, or, what is better, a piece of bread. At the conclusion of the meal, the knife and fork should be laid side by side on the plate, with the handles pointing to the right hand.
- 12th. Avoid whispering at table. The conversation should be general.
- 13th. Do not rest your elbow on the table or touch your head while eating.
- 14th. Never reach across the table or help yourself with your own knife and fork.
- 15th. In passing a tumbler of water, do not put the hand over the top; or, when asked for a dish, do not shove, but hand it.
- 16th. While drinking do not look around.
- 17th. One's teeth are not to be picked at table; but if it is impossible to hinder it, it should be done behind the napkin.
- 18th. Never leave the table before others without asking the lady or gentleman who presides to excuse you.
- 19th. This is a good rule, which, if followed, will make you an acceptable guest anywhere: Be not obtrusive. Do not make a fuss, but do everything smoothly, quietly, deliberately.—Illustrated Christian Weekly

THE OPPORTUNITIES OF OLD AGE.

There is a dignity in age which should command respect. The inspired Book says, "The hoary head is a crown of glory," and yet old age is often spoken of slightly, and treated disrespectfully. This is greatly to be deplored, both because the younger folk lose so much of the benefit which they might receive from the varied experiences of those who have preceded them in the painful and dangerous journey of life, and because the elder ones are deprived of the sweet companionship of those who could, if they would, do so much to brighten their waning years.

There is no more harmonious, helpful friendship, than when the old and young walk together in loving confidence. True, the younger must be patient with the infirmities and conservatism of age, as it, in turn, needs to be tolerant with the impetuosity and enthusiasm of youth.

We cannot help thinking that, in many instances, elderly people are themselves to blame for much of the indifference which is shown to them, and to which they are naturally so sensitive; inasmuch as they often withdraw into themselves, and do not accord to those who are coming on after them, and who are undergoing experiences like their own, that generous sympathy and consideration which would draw them closer together. Who should be so sympathizing in times of sorrow as those who have known trouble and suffered grief? Who so fitted to understand the peculiarities of childhood, to have patience with the waywardness and stormy sports of youth, to listen kindly and wisely to the confidences of shy lovers, or to advise with, and assist in mapping out the future of the young couple just starting in their new life, as those who having gone before them, step by step, know by experience the conditions and needs of each and every period?

Removed, as it were, from the more active duties of life, they have time and opportunities to cultivate friendships with the younger ones, which may be even warm and abiding, and, having gained their loving respect, to drop words of counsel which shall be of infinite service to them in the future. We often hear elderly persons say with a weary sigh, "I seem to be of no use to any one. Nobody appears to care about me." This, we are sure, need not be. Love begets love, and there is no reason why grandpa and grandma may not be the centre of a faithful, loving circle, consulted in every difficulty, entrusted with all the little secrets, and sharers in all the pleasures of the family group. But they must make the advances, and be always the same true, disinterested friends. Though young blood be hot, and impatient words may sometimes be spoken, yet in time they will be regretted, forgiveness sought and peace restored.

We have known the most beautiful friendships of this sort. We recall especially, the love of one dear boy—who has now passed away in all his youth and promise—for his grandmother. It was a warm and enduring attachment. When discouraged or sick, no place was so attractive as "grandmother's room," or so comfortable as "grandmother's bed." Many a confidential talk they had together, and she had opportunity to give him many a word of caution as well as cheer. And now that his chair is vacant, one of her pleasantest recollections is the memory of his devoted affection for her.—Presbyterian Banner.

THE BROWN TOWEL.

"They must be very poor who have nothing to give," said Mrs. Jarvis, as she deposited a pair of beautiful English blankets in a box that was being filled by the ladies of the church to be sent to the poor.

"And now, ladies, as you are nearly through I would like to tell you an incident in my history; I was once very poor."

"You once very poor?" said a lady. "Yes; I was once very poor. There came to our village a missionary to deliver a lecture. I felt very desirous to go, but having no decent apparel to wear I was often deprived of going to church, although I was a member."

"I waited until it was late, and slipped in and took a seat behind the door. I listened with streaming eyes to the missionary's account of the destitution and darkness in heathen lands. Poor as I was, I felt it to be a great privilege to live in a Christian land and to be able to read my Bible."

"It was proposed, by our pastor that that congregation should fill a box and send it out with the missionary on his return."

"Oh! thought I, how I would like to send something. When I returned home my poor children were still sleeping soundly, and my disconsolate husband waiting my return; for he had been out of employment for some time."

"After he had gone to bed I went to looking over my clothes, but I could find nothing that was suitable that I could possibly spare; then I began looking over the children's things; but could find nothing that the poor dears could be deprived of; so I went to bed with a heavy heart, and lay a long time thinking of the destitution of the poor heathen, and how much better off I was."

"I got to thinking over my little stock again. There was nothing I could put into the box except two brown towels."

"Next day I got my towels, picked out the best one, and when it was almost dark, put on my bonnet, went to the church, slipped my towel into the box, and came away thinking that the Lord knew that I had done what I could."

"And now, ladies, let me tell you it was not long after that till my husband got into a good situation; and prosperity has followed us ever since. So I date back my prosperity to this incident of the brown towel."

Her story was done, and as the carriage was waiting at the door she took her departure, leaving us all mute with surprise that one so rich and generous had been trained to give amid poverty.—Christian Woman.

UNDER ORDERS.

We know not what is expedient,
But we may know what is right;
And we never need grope in darkness,
If we look to Heaven for light.

Down deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty
And keeps the fire aglow.

He knows not whether the billows
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and the quicksands,
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from Him.

Speak, Lord, for Thy servant heareth,
Speak peace to my anxious soul,
And help me to feel that all my ways
Are under Thy wise control.

That He who cares for the lily
And feeds the sparrows' fall
Shall tenderly lead His loving child:
For He made and loveth all.

And so when wearied and baffled,
And I know not which way to go,
I know that He can guide me,
And 'tis all that I need to know.

—Boston Traveler.

AN UNPLEASANT GUEST.

Among the numerous pests of the South African bush one of the most formidable is the puff-adder, so called from its habit of inflating its head and neck just before striking its prey. Its mode of attack is to throw back its head, and strike downward with the two hooked teeth that project from its upper jaw, inflicting a wound which is almost invariably fatal. Its fondness for preying upon mice, which are its chief food, frequently leads it into the houses of the colonists, who find it a very troublesome guest, inasmuch as its body is so tough and elastic as to defy almost any weapon except a charge of shot. On one occasion the wife of a missionary living in one of the remoter settlements of Cape Colony, noticed on the floor of the room in which she was sitting the empty skin of a mouse, out of which the flesh had been sucked as clean as could have been the inside of an orange. Detecting at once the well-known trace of the puff-adder, she cautiously searched the whole room, and at length, lifting a corner of the matting upon which her baby was lying asleep, found the snake coiled up underneath. With great presence of mind she refrained from disturbing it, and, stepping to the door, called in one of her Dutch servants, who speedily made an end of the intruder with his gun.

SHETLAND WOMEN.

Not far outside the town of Lerwick, on the Shetland Islands, there is a great black, muddy tract of land called a peat bog. All about is utter desolation. There are no huts even to be seen. The town is concealed by a rounded hill; and when, through some opening between the bare upheavals, one catches a sight of the North Sea, it too, seems deserted by mankind.

The peat or mixture of roots and peculiar black soil, is dug here in large quantities; and all about the place are great piles of it, dried and ready to be burned in the fire-places of the Lerwick people. Peat takes the place of wood; and in every poor man's hut in Shetland will be found burning brightly, and giving out a thin blue smoke.

To prepare peat for market a great deal of labor is performed. First come the diggers—men, women and children. Entering upon the deep, miry bog, they cut the soil up into cakes about a foot long and a few inches thick; and these they place in high piles to dry. After a few weeks they come again, and carry the cured fuel away to the town.

It is while carrying these loads that the Shetlanders present a peculiar spectacle. The men are often very old, infirm and poorly clothed; and the women are dressed in short skirted, home spun gowns, below which may be seen very red and very broad feet. On their heads they usually have white caps, nicely ironed, with a fluted ruffle around the edge. Passing across the breast and over either shoulder are two strong straps, and these support an immense basket hanging against the back.

Thus equipped, the brave, stout women, their baskets piled with peat, tramp

off to Lerwick, two miles away, to sell their loads for a few pennies each. They make many trips a day, always smiling, chatting, and apparently contented. Often a long line may be seen carefully stepping along over the rough roads, stopping now and then to rest.

The homes of these poor peat women are, many of them, simply hovels. When they wish to build a home, they go into some field, usually far away from other huts, and there they dig a trench about a square piece of ground. Upon this they build walls to a height of about eight feet, and fill the crevices with mud and bog. For a roof, they gather refuse sea-wood, and, with this for a support, lay on layer after of straw, mud and stones.

But what homes they seem to us! There is no fire-place, only a hole in the ground, with a hole in the roof for the smoke to escape through! No windows, the door serving for both light and entrance! No beds, only heaps of straw! Sometimes in one small room, often the only one the house contains, will be seen man, wife, children, dog and hens, equal occupants, sharing the same rude comforts. Outside the house, if the owner be moderately well off, may be seen a herd of sheep or ponies, and a patch of garden surrounded by a wall.

But there is something a peat woman of Shetland is continually doing that we have not yet noticed. All have no doubt heard of Shetland hosiery; of the fine warm shawls and hoods, and delicate veils that come from these far northern islands. Now all the while the poor, bare-legged woman is carrying her heavy burden of peat, her hands are never idle. She is knitting away as fast as her nimble fingers will allow. In her pocket is the ball of yarn, and as her needles fly back and forth, she weaves fabrics of such fineness that the royal ladies of England wear them, and no traveler visits the island without loading his trunk with shawls, mittens, stockings, and other feminine fancies.

Not to know how to knit in Shetland is like not knowing how to read at home. A little girl is taught the art before she can read; and, as a result, at every cottage will be found the spinning-wheel and the needles, while the feminine hands are never idle. It is one great means of support; and on Regent Street in London will be seen windows full of goods marked "Shetland Hosiery."

Who first instructed these far northern people in this delicate art is not surely known. On Fair Isle, one of the Shetland group, the art is first said to have been discovered, very many years ago. On that lonely isle even now, every woman, girl and child knits while working at any of her various duties.

The yarn with which the Shetland goods are made is spun from the wool of the sheep we see roaming about the fields. In almost every cottage may be seen the veritable old-fashioned wheel; and the busy girl at the treadle sends the great wheel flying, and spins out the long skeins, which serve to make baby a pretty hood or grandma a long shawl.—Exchange.

Useful Hints and Recipes.

USEFUL PERFUME.—A very pleasant perfume, and also a preventive against moths, may be made of the following ingredients: Take cloves, caraway seeds, nutmeg, mace, cinnamon and Tonquin bean, of each one ounce; then add as much Florentine orris root as will equal the other ingredients put together. Grind the whole well to powder, and then put in little bags among clothes, etc.

ARRANGEMENT OF ROOMS.—Give your apartments expression—character. Rooms which mean nothing are cheerless indeed. Study light and shade, the combination and arrangement of drapery, furniture and pictures. Allow nothing to look isolated, but let everything present have an air of sociability. Observe a room immediately after a number of persons have left it, and then, as you arrange the furniture, disturb as little as possible the relative positions of chairs, ottomans and sofas. Place two or three chairs in a conversational attitude in some cheery corner, an ottoman within easy distance of a sofa, a chair near your stand of stereoscopic views of engravings, and one where a good light will fall on the book you may reach from the table. Make little studies of effect which shall repay the more than usual observer, and do not leave it possible for one to make the criticism which applies to so many homes even of wealth and elegance—"fine carpets, handsome furniture, a few pictures, and elegant nothings—but how dreary." The chilling atmosphere is felt at once, and we cannot divest ourselves of the idea that we must maintain a stiff and severe demeanor to accord with the spirit of the place. Make your homes, then, so cosy and cheerful that if we visit you we may be joyous and unrestrained, and not feel ourselves out of harmony with our surroundings.

Miscellaneous.

THE DAISY.

There is a flower, a little flower
With silver crest and golden eye,
That welcomes every changing hour,
And weathers every sky.

The prouder beauties of the field
In gay but quick succession shine;
Race after race their honors yield,
They flourish and decline.

But this small flower, to nature dear,
While moons and stars their courses run,
Inwreathes the circle of the year,
Champion of the sun.

It smiles upon the lap of May,
To sultry August spreads its charm;
Lights pale October on his way,
And twines December's arm.

The purple heath and golden broom
On moory mountains catch the gale;
O'er lawns the lily sheds perfume,
The violet in the vale.

But this bold floweret climbs the hill,
Hides in the forest, haunts the glen,
Plays on the margin of the rill,
Peeps round the fox's den.

Within the garden's cultured round,
It shares the sweet carnation's bed;
And blooms on consecrated ground
In honor of the dead.

The lambkin crops its crimson gem,
The wild bee murmurs on its breast;
The blue-fly bends its pensile stem
Light o'er the skylark's nest.

In Flora's page—in every place,
In every season, fresh and fair;
It opens with perennial grace
And blossoms everywhere.

On waste and woodland, rock and plain,
Its humble buds unheeded rise;
The rose has but a summer reign;
The daisy never dies.

—James Montgomery.

WELSH SURNAMES.

The Welsh afford more curious examples of the growth of surnames than any of the other nationalities of the United Kingdom. As already implied, John, Thomas, William, Richard, Robert, etc., being abundantly used as Christian names, if the son of any one of them be called ap John, or the son of John, or John's son, a natural process soon melts it down to Johnson and to Jones, and so in other instances. Moreover, a similar clipping gives origin to Williams, Richards, Roberts, Davis, Lewis and the like. There is from these causes, comparatively, to the small total number of inhabitants in Wales, a peculiarly large percentage of each particular surname, because the surnames themselves are limited in variety. True, some of the forms are disguised by difference of spelling; such as Powell for Ap Howel, Price for Ap Rhys, Pritchard for Ap Richard, and the like; but this does not affect the truth of the statement that Welsh names are few in kind, with a necessarily large number of each kind.

Jones, John's son, is by far the most prevalent of these names. At one time there were thirty-six John Joneses in one Welsh militia regiment. Taking England and Wales together Smith outnumbered all other surnames, but Jones comes next, notwithstanding the formidable claim of Brown. Williams, which stands next to Jones in Welsh frequency of usage, is, in England and Wales combined, more prevalent than either Brown or Robinson.

If postal arrangements are satisfactory in the Principality it reflects some credit on the authorities, for the difficulties are many. At one time the whole of the inhabitants of a large village, except three persons, bore the surname of Williams. How on earth could a letter stand a fair chance of reaching the proper addressee? The difficulty was lessened by the fact that letter-writing was not much in vogue at that time and in that spot. But we might put this particular aspect of the subject to a practical test in our own day, and in a town which assumes no small degree of importance in summer and autumn. Aberystwith has a Marine Parade, much frequented by holiday folks and tourist families. Suppose a letter to be addressed to "Mrs. Jones, lodging-house keeper, Marine Parade, Aberystwith," would it reach the proper person? Consult a directory of that pleasant West-Welsh watering place, and you will find that there are several worthy dames, each of whom is entitled to be called Mary Jones; lodging-house keeper, Marine Parade; while Sophia Jones, Martha Jones, Margaret Jones, Kate Jones, Louisa Jones, Elizabeth Jones, all help to swell the number of Joneses who let lodgings to visitors at the Marine Parade in the same identical row of houses.

The Welsh "ap," we have said, was formerly used with remarkable frequency, in days when surnames can scarcely be said to have existed in that country. It was necessary to mention not only the name of a man's father, but the name of his father, and so on. There

ought not, if parochial records are properly kept, to be any doubt concerning the full and proper name of a particular parish; therefore we will infer the correctness of a statement to the effect that a church at or near Llangollen is dedicated to St. Collen ap-Gwynnawg ap-Clyndawgap-Caradoc-Friehpas ap-Lynnmerim ap Erion Irth ap-Cunedda Wledig. Judging from the number of aps, St. Collen must have been grandson to Cunedda Wledig's great grandson's grandson.—*All the Year Round*.

COMPARATIVE VALUE OF GEMS.

In a lecture on Gems, before the New York Academy of Sciences, Prof. T. Egleston described the ruby as the gem of gems, and infinitely superior, in worth and beauty, to the diamond. Large rubies are very rare in this country, as every precaution is taken to prevent their exportation from Burmah, where they are found, it being considered very unlucky to have one of any value leave the country. Small rubies, such as are used for the jewels of watches, are very plentiful, and can be bought by the pound weight. The ruby, like the sapphire, is only a form of crystallized clay, and is easily and successfully imitated. Of the diamond, the lecturer said that while by the majority of people, especially in this country, it was regarded as the most precious of stones, the scientist could discover nothing by analysis that distinguished it from coal or stove-blackening. He showed that the diamond, like other forms of carbon, can be burned, by burning one, with the aid of oxygen and electricity, before his audience. In speaking of the weight of diamonds, the Professor said that only one stone of every 10,000 found weighed over 10 carats, and was known as "princely." Those weighing over 100 carats, of which there are but half a dozen in the world, are known as "sovereign." "Emeralds," said the Professor, "are very popular, and deservedly so." Most of the emeralds now in the world came from Peru, where, by stratagem, Pizarro obtained them by the hundred-weight from the Indians, by whom they were regarded as sacred jewels. The first eye-glass ever used was made of an emerald for the Emperor Nero. Emeralds are so perfectly imitated as to deceive the most skilled experts. The topaz is generally supposed to be yellow, but there are also pink, blue, white, green, and red topazes. The best come from Brazil, but the majority of those worn are imitations. The genuineness of a topaz may be discovered by rubbing it briskly on the coat-sleeve and touching it to a bit of paper. If the paper adheres to it, it is genuine; but if not, it is imitation. In regard to the turquoise, the lecturer advised those who wore them not to handle them, and not to wash them, for the contact of fatty matter turns them green, and their original color will not return.

THE EMPEROR ALEXANDER.

The Emperor Alexander's chronic melancholy has taken a deeper shade of gloom since the war with Turkey. The immense losses of his army and the sufferings of his troops, to which he was an eye-witness; the great increase of the national debt, the crushing load of taxes to which the country is subjected, the discontent prevailing among the educated classes, and the conspiracies with which the Empire is honeycombed, weigh heavily on his sensitive nature. Yesterday I met him riding alone in a droschka on the Newsky Perspective, that magnificent street four wersts in length, leading from the convent of Alexander Newsky to the Admiralty. His face was pale, his eyes drooping, and the whole expression sad in the extreme. He seemed to return the salutes of his subjects mechanically, and without the cordiality that habitually characterizes his manner in public. He is 61 years of age, but he shows no signs of decaying vigor. His majestic form is as upright as ever, his tread is elastic and martial, and his bearing exceedingly imposing. He is by nature one of the handsomest of men, while military training has given him a lofty and commanding carriage. He is not so stern and awe-inspiring as his father, the Emperor Nicholas, but he is, nevertheless, every inch a king. He is of a more soft and amiable disposition, the pink of courtesy, and the most graceful and pleasing sovereign, personally, in Europe. He drives about the streets of the Capital in the plainest style, goes everywhere almost unattended, and reciprocates the bow of the humblest, and sometimes stopping to say a good word where least expected. There is not a busier man, private or public. From morning until night, in all weathers, he is on the go, inspecting the arsenals, reviewing the troops, visiting educational and eleemosynary institutions, conferring rewards on promising

pupils in the academies, dropping in at the library to examine the condition of that noble establishment, spending an hour or two in the chart-rooms of the Staff building, looking over some of the secret archives, conferring with his ministers, and in the evening presiding at a dinner, or dancing till late in the night at a court ball. With all this he lives simply, rises early, and keeps himself *au courant* on the world's affairs. He reads the leading German, English and French papers. He is familiar with all the principal European tongues, and with most of the languages spoken by his subjects. No one can go through the incessant round of duties of a Russian Emperor who has not a strong constitution. Activity, however, is a wholesale medicine to Alexander II. It is the best antidote to the melancholy with which he has been afflicted all his life, and which is increased by his inordinate love of smoking. He has passed the usual limit of a Romanoff, and this, perhaps, also has a saddening influence upon his spirits.—*Correspondent of the Press*.

CORINTH.

Corinth, now an inconsiderable town, was in ancient times one of the most important cities of Greece, and was especially noted for the luxury and licentiousness of its inhabitants and the magnificence of its public buildings and monuments. It is situated forty-eight miles west of Athens, near the southwestern extremity of the isthmus, which, separating the Corinthian and the Saronic Gulfs, joins the peninsula of the Peloponnese with the mainland of Central Greece. The ancient city is said to have been founded by Sisyphus, the father of Ulysses, about 1300 B. C.; but, according to the Homeric poems, Ulysses was the son of Laertes. Of the history of the earlier Corinth we have not space to speak. It was the last of the Grecian cities which attempted to withstand the conquering Roman arms. In 146 B. C. it was captured by the Consul Mummius, who put the men to death, sold the women and children into slavery, carried off the accumulated treasures of ages and the most precious works of art, and ordered the city to be burned. Its site remained desolate for a century, when Julius Cæsar planted a colony there, which soon grew into a prosperous city, having 100,000 inhabitants. The arts were from early times much cultivated in Corinth. Here were held the famous Isthmian games. It gave its name to the most elaborate order of Grecian architecture, and is said to have been the birth-place of painting. The Corinthian vases of terra cotta were among the finest in Greece; and such was their beauty that all the cemeteries of the city were ransacked by the colonists of Cæsar, who sent them to Rome, where they were sold at enormous prices.

It is this second, or Roman, Corinth with which we have to do. Pausanias, who visited it about the middle of the second century of our era, gives a glowing account of its magnificence. It was built at the foot of and surrounding the Acrocorinthus, an isolated, rocky hill, rising to the height of nearly 2,000 feet. Upon the summit, which was accessible only by a single path, stood the citadel. Among the buildings were the temples of Neptune, and of Fortune, and one dedicated to "all the gods." The Forum was surrounded with temples, and adorned with statues and columns. Statues of the gods were everywhere. The ascent of the Acrocorinthus was lined on either side by temples and altars, and, within the citadel, on its summit, stood the famous temple of Venus, in which, we are told, a thousand prostitutes were maintained at public expense. The entire circuit of the city was ten miles; but a considerable part of the area was occupied by the Acrocorinthus. There were two ports: Lechæum on the Gulf of Corinth, and Cenchrea on the Saronic Gulf. The surrounding region was generally rocky and barren; but toward the northwest, in the direction of Sicyon, stretched a plain so fertile that to possess "what lies between Corinth and Sicyon" was a proverbial phrase to indicate unbounded wealth.—*Frank Leslie's Sunday Magazine*.

ORIGIN OF THE APPLE.

There is evidence that the apple was employed as food in certain parts of Europe at a very ancient period, perhaps even before the period of written history. The carbonized seeds and fragments of apples and other fruits are found in the mud of certain lakes in Switzerland, where the pile builders or lake dwellers had their habitation. It might be supposed that these vestiges were wild or crab apples, the native produce of the country, and such is probably the fact. But, according to Prof. Karl Koch, there are no species of apples truly indigenous in Europe, those which are found growing without cultivation being

only escapes from cultivation, or the result of accidental sowings of common apple seeds. If this statement is correct, the question arises, whence came the apples and fruits of the pile-builders? The same question might be propounded with respect to the wheat which is found in the debris of their dwellings, and the answer to the one question would probably be an answer for the other. It is not improbable that the distribution of grains and fruits among the nations of the earth has a much greater antiquity than has commonly been admitted. In attempting to determine the original specific character of our common apple we have to deal with a difficult question. The apple of the present day is the product of centuries of cultivation and horticultural skill, and the transformations and modifications effected thereby are such that we need not be surprised if we are now unable to recognize the original or parent stock. Linnaeus named the common apple of cultivation *Pyrus Malus*, taking as the type the common seedling apple, which he appears to have considered a good species, and the same view has been generally entertained by succeeding botanists.—*English Gardeners' Magazine*.

Selections.

The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, we must labor for all that we ask.—*Jeremy Taylor*.

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people.—*Dr. Guthrie*.

Meditate daily on the things of eternity; and by the grace of God do something daily which thou wouldst wish to have done when the day of judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet we see it not with eyes fixed on the earth.—*Dr. Pusey*.

Science and Art.

Work has been resumed on Strasburg Cathedral, and the restoration may be completed this year.

The scaffolding that has remained for fifty-six years around the tower of Rouen Cathedral, in France, was removed a few days ago, the lantern having at length been completely restored.

HOW TO SEE THE WIND.—Much advice has been given as to how to "raise the wind." The following information about seeing the wind is not uninteresting: Take a polished metallic surface with a straight edge—a large hand-saw will answer the purpose. Choose a windy day, whether hot or cold, clear or cloudy, only let it not rain or the air be murky; in other words, let the air be dry and clear, but this is not essential. Hold your metallic surface at right angles to the direction of the wind—namely, if the wind is North, hold your surface East and West, but instead of holding the surface vertically, incline it about forty-five degrees to the horizon, so that the wind striking glances and flows over the edge (keeping it straight) as water over a dam. Now sight carefully over the edge at some minute and sharply defined object, and you will see the air flowing over as water flows over a dam. Make your observations carefully, and you will hardly fail to see the air, no matter how cold; the result is even better when the sun is obscured.

THE BIGGEST LOCOMOTIVE IN THE WORLD.—Uncle Dick weighs 65 tons, and he is 60 feet long from his head-light to the rear end of his tender. He is the biggest locomotive in the world, and has just been turned out of the Baldwin Locomotive Works for duty on the precipitous inclines of the Atchison, Topeka, and Santa Fe Railroad. A boiler 21 feet long supplies steam for cylinders 20 inches by 26, and gives motion to eight 42 inch drivers, while a large tank surmounting the entire structure not only carries a water supply but helps to give Uncle Dick a tighter grip on the rails. His driver will have control over three independent systems of air-brakes, and can bring to bear at once upon his wheels a restraining force of 75 tons, which is none too large, inasmuch as a "shoe pressure" of 50,000 pounds is required to keep him when standing still and alone on the steep road over the Rutan Pass from surrendering to gravitation and rushing down the hill by his own weight. How heavy these grades are can be understood when it is noted that one end of Uncle Dick will often stand more than two feet higher than the other, so that in traveling his own length he will do the work of lifting about 250 tons a perpendicular foot. And yet this monster, rejoicing in his strength, will rush up the flank of the Rocky Mountains with ten loaded cars behind him.

Personal.

Tennyson got \$1,750 for the poem, "Defense of Lucknow."

The name of Henry W. Longfellow heads a list of prominent persons who have invited Selma Borg to deliver one of her Finnish lecture-concerts in Boston.

Père Hyacinthe has written a new letter, defending his conduct in having married while a priest of the Roman Catholic Church. He affirms that he believes with the holy-minded Roman bishop who advised him to marry, that "marriage is the first sacrament established by God among men, and upon which the priesthood itself was founded, and that any hindrance placed thereon is of Satan." In regard to his marriage being an impediment to his work in France, he says the idea is a mistake, for "without the least doubt, the great majority of Catholics not only approve of a

married clergy, but, as in my case, take it as the only guarantee of a thorough reform." He is convinced that the majority of priests are with him, "some openly, but the greater number, alas, think only in private what they dare not put yet into language." Aside from all personal considerations, Père Hyacinthe is satisfied that the assertion of Divine right in priests to marry is the "heaviest and severest blow struck at Papal oppression of the individual conscience and of the collective clergy."

Books and Periodicals.

THE PRAYER-MEETING AND ITS IMPROVEMENT. By Rev. Lewis O. Thompson, Pastor Second Presbyterian Church, Peoria, Illinois. With an Introduction by Rev. A. E. Kittredge, D. D. Fourth edition. Chicago, W. G. Holmes, 77 Madison Street. pp. 260. Price, \$1.25. For sale at Reformed Church Publication Board, 907 Arch St., Phila.

The prayer-meeting has frequently been spoken of as the thermometer of the Church, and that not without great reason. As is the prayer-meeting connected with the congregation, so will be the spiritual condition of the congregation itself. If there be no interest or life in the prayer-meeting, there can certainly be no life or proper religious interest in the congregation as such. A live and well attended prayer-meeting, indicates a live and active congregation.

To interest members in the Church, and make them active and efficient in the promotion of its interests, they must be furnished with some suitable church work. As merely passive hearers of the preached word, they can never be expected to become active and efficient members. They must have something to do in the interests of the Church, if their religious activities are to be properly called forth. The most successful pastor in building up and strengthening his church, is the one, who studies the peculiar habits, dispositions and talents of his members, and furnishes them with some employment, for which he judges them to be specially adapted.

While the pastor should by no means separate himself from the prayer-meeting, it furnishes the sphere, in which the laymen can more especially, with propriety, as well as with profit to themselves and others, find employment for their peculiar gifts. How important, therefore, is it, that the nature and design of the prayer-meeting, and the best means of making it what it ought to be, should be fully known, and understood by both pastor and people!

The volume before us is admirably adapted to meet a want in the direction here indicated. The Christian layman can read and study it with profit, and even the pastor himself will find in it suggestions, which may be of great advantage to him. The work is full, explicit, and direct in its discussion of the topics, which enter into the important subject of which it treats. Though every thing advanced may not commend itself to the approval of all, yet all can find in it much that he must approve, and from which he can derive profitable suggestions in regard to the best manner of conducting prayer-meetings, so as to infuse life and spirit into them, and make them what they ought to be.

We are not surprised, that the work has met with great favor and obtained a large circulation. It is also destined to meet with a still wider circulation, and, in our judgment, it is highly desirable, that such should be the case. Let all impressed with the importance of the prayer-meeting to the life and prosperity of the Church, and interested in its success, procure a copy of the work, and learn from it the practical lessons it so forcibly teaches. F.

We have received a very able report of Lieut. C. A. H. McCauley, Third Cavalry, of his explorations in and about Pagosa Springs, Colorado. The report is printed by the United States Senate, in response to a recommendation of the Secretary of War, who regards it as containing much that is valuable and interesting. The document shows a high degree of scientific attainment, for one so young, and promises a bright future for the author. Lieut. McCauley is the son of Rev. Dr. C. F. McCauley, of Reading.

HEARING, AND HOW TO KEEP IT, by Chas. H. Burnett, M. D., of Philadelphia, Consulting Aurist to the Pennsylvania Institution for the Deaf and Dumb, Aurist to the Presbyterian Hospital, etc. Price 50 cents. Philadelphia, Lindsay & Blakiston.

This is the first of a Series of Small Volumes on subjects pertaining to Sanitary Science and The Preservation of Health, written by American Authors of established reputation, selected with reference to their special knowledge of the subject from previous study or as private and public teachers. They are written from an American standpoint, with particular reference to our climate and modes of life. The subjects selected are of vital and practical importance, and are treated in as popular a style as is consistent with their nature—technicalities of language being avoided. Yet it seems to us that the volume before us, is better adapted to the use of physicians than that of the common reader. Each volume will be illustrated by Engravings, when the text can thus be more fully explained to those not heretofore familiar with the structure or functions of the body.

LITTELL'S LIVING AGE.—The numbers of the LITTELL'S LIVING AGE for the weeks ending May 10 and 17, respectively, contain the following articles: Memoirs and Charters of the Lennox, *Edinburgh Review*; Cobbett, *Cornhill Magazine*; Biography, Travel and Sport, *Blackwood's Magazine*; Residual Phenomena, *Fraser's Magazine*; Count Leo Tolstoy's Novels, *Nineteenth Century*; Burma, *Fortnightly*; The Umbrella Bird, *Hatter's Gazette*; Science and Faith, Sir A. Panizzi, Henry James Jr.'s Ideal of American Character, and Earthborn Meteorites, *Spectator*; Uphill Work, and Historical *Cæsar*, *Saturday Review*; with further chapters of JEAN INGLOW'S "Sarah de Berenger;" Jerome Bongrand's Heresy, a Tale about Priests; and, among other poetry, TENNYSON'S "Defence of Lucknow."

For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Publishers, 17 Bromfield Street, Boston.

FRANK LESLIE'S SUNDAY MAGAZINE FOR JUNE. The present number closes the Fifth Semi-annual Volume of the SUNDAY MAGAZINE. A glance at the Index will be sufficient to show the variety of its literary contents and the number of its illustrations. In all, there are almost five hundred engravings, a number far exceeding that given in any similar publication in Europe and America.

Among the papers of special interest contained in this number are the following: "The Story of a Tenement House," by Rev. Dr. Kramer. To those readers who do not reside in a great city, it may seem to present an overdrawn picture. But we assure them that this is far from the case; and the accompanying illustrations are actual views in a well-known locality in New York, not a musket shot from the City Hall, the Post Office, and the great newspaper establishments.

"Helter skelter Creek," by Mrs. Gustafson, is a telling story, all the more so that from the title no one would infer the purport of it, or the locality of the scene. But not a few New England readers could lay their fingers upon the exact spot, and name more than one man and woman, who might have stood for the originals of the characters delineated. "St. John the Baptist's Day" falls upon the 24th of the present month. Mr. Hudson has gathered together many quaint customs connected with the observance of this day in various countries. "Old Bunhill Fields," London, is a locality fraught with interest, in connection with Bunyan, the Wesley's, and many another Christian writer. Mrs. Fowles's account of a visit to this burial-ground is of unusual value.

"David Fleming's Forgiveness" is continued. Among the shorter stories, "Setting a Difficult Question," "Two Calls," and "Donald's Luck," are decidedly readable. The series of papers, "Hours with the English Sacred Poets," which has been continued, from month to month, for a year and a half, is now brought to a close, having reached the period when the greater light of Milton arose. These papers collectively give a fair idea of the earlier and little-known religious poets in our language, among whose productions are not a few which the world should not willingly let die.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.
For Terms, see First page.

WEDNESDAY, MAY 21, 1879.

O. B. FROTHINGHAM'S FAREWELL.

A week or two ago, O. B. Frothingham delivered a farewell address to his congregation in New York, and has since, if we are rightly informed, sailed for Europe, with intimations that he may never return. The discourse, as reported in the *New York Times*, is remarkable in many ways, but more especially for the confession it makes, that the author's mission has been a failure.

Mr. Frothingham, was originally a Unitarian, but drifted, even from that into the free-thinking of Theodore Parker. In 1869, he delivered a panegyric on Mr. Parker, who, in May, 1860, had died and been "laid among the violets and daisies, in the little cemetery just outside of the Pinti Gate in the Italian city of Florence." In that eulogy published in the *Radical*, a copy of which we have hunted from a bundle of old pamphlets, Mr. Frothingham, speaking of the man who seemed to be his ideal, and whose successor he hoped to become, said:

"The strength of generations was in him. He, himself, was proud to tell what his father gave him, what he borrowed from his mother. Even his special tastes were inherited. His eccentricities became law. The almost imperceptible respect for institutions, which a keen searcher may find among his weaknesses, came in a drop of blood from the solitary ancestor who joined the church. All the rest of his ancestors helped him to cry 'Oh, don't' when the water of baptism touched his forehead. A family came to flower and fruit in him. Parker showed us how much can be made out of common material, how little greatness depends upon genius, how much depends upon gifts faithfully employed."

And that about expressed the foundation Mr. Frothingham had laid, and upon which he hoped to build; inherited perfection, the pure stream flowing from the corrupt fountain of sinful nature; every thought of a union with Christ and His Church, regarded as an element of weakness. Mr. Parker had studied the doctrines of Fourier, and had seen "socialism organizing communities on principles of national justice," which, to his mind, was "the application of the Sermon on the Mount, to the ethics of Industry." This bald humanitarianism, Mr. Frothingham, hoped to carry forward, so as to bring in a golden age. The Christ of God was to be taken from His place in history, and the old pagan virtues were to be enthroned. The number of the *Radical* in which Mr. Frothingham's eulogy appears, has these remarks in the way of editorial notes, and they show the animus of this whole movement, of which he sought to be the head-centre.

"We cannot afford to spare Jesus," Mr. Emerson is quoted as saying. This is construed into a mild rebuke of certain younger men whose zeal, perhaps, outruns their wisdom. But with the same breath we hear the same voice melodiously singing of the 'sufficiency of the moral sentiment.' Put the two texts together and the meaning is plain enough.

"In a sense we can afford to leave Jesus rest; more, we can ill afford to do otherwise. The moral sentiment is not only sufficient, it is absolutely the only reliance. It was that which made Jesus Himself a superior person. We are all alike. No man was made otherwise. Not even God could be and remain God but for this."

"Some say, 'We use Jesus for illustration.' But this whole business of illustration may be overdone. Example is not the noblest incentive ever. In the case of Jesus it has become tedious dry, hard. It has ceased to be of poetic interest. It is an old story. The imagination is scared over with its daily

repetition. The mock piety which listens excites commiseration."

This spirit of anti-Christ—this robbing our Lord of His divinity, characterized Mr. Frothingham's ministry. Christianity, according to him, had failed. The new conditions of the physical and social world brought new aspects of the laws of life, and the problem was to be solved, in the way begun by Mr. Parker, and carried forward by his self-appointed successor. Now, after twenty years of toil, the enterprise fails, according to the acknowledgment of its chief apostle. Mr. Frothingham goes abroad still trusting in moral sentiment, perhaps, to find a grave, by the side of Parker, beneath the sunny skies of Italy, and the congregation will not be able to perpetuate itself. The retiring pastor gives a vicious kick at Protestantism as he goes, denouncing it as founded on a Book, which has been riddled through and through by scientific criticism. He thinks some will go to Rome for rest, and that the *Liberal* Christians, will turn out to be "spiritual tramps," who may start with the intention of taking work wherever they can get it, but who will soon become beggars in worn out shoes, and ragged garments, all nobleness having died out from their souls.

If Mr. Frothingham should himself go to Rome, we would not wonder at it; but the blow he aims at Protestantism and the Bible, is the same that he has often struck at the Christ of God and will do very little harm.

The failure of Mr. Frothingham's mission is not to be wondered at. Some time ago there was a meeting in Boston, in which there was an effort to compute the influence of the gifted Channing, and it was astonishing to see, how largely the tracings of his great mind had been effaced in New England. After all he did little for Unitarianism. The flashes of his intellect were mere scintillations, that seem to shed no light now. Parker, too, who "believed of human nature what Christendom believes of the Christ alone," has few followers, and in a great city like New York, where in the last two decades, Churches have been increased by hundreds, a man of O. B. Frothingham's fine culture, has not been able to establish, permanently, a single congregation.

THE FRIENDS AT THEIR YEARLY MEETING.

The Yearly Meeting of the Society of Friends took place in this city last week. Those who could remember the appearance of these worthy people on Arch Street, during their annual gatherings twenty years ago, were impressed with the fact, that they are not as numerous now, as they were then. This perceptible diminution may be owing in part to the fact, that the young of the sect are not now as strict in preserving the plain dress, which once marked every one of them. We do not know that this change is an improvement; for the youthful Friends were generally regarded as a marked illustration of the truth, that a pretty face is the best lining for a bonnet. Still, vast numbers of them have left the creed and practices of their fathers, and they are generally found in the Episcopal Church. Here is a nut for those, who study tendencies, to crack. Archbishop Wood, and Bishop Stevens, were both of "Quaker" extraction.

The garb still worn by the older members of the Society, was, as we understand it, the court dress in the days of George Fox, and was simply retained amidst all changes, to guard against following the fashion of the world now, and we do not know, but that many women, who bother over puffs and trails, altering them twice a season, would hail the adoption of the principle with great delight. The "Friends" have adhered to the rule more tenaciously than the Methodists, who once laid almost as much stress on plain attire. The amount of finery, over which a follower of John Wesley and Coke, raises his white cuffs, in these days, would astonish those worthies, if they could come back and look at it. Still, on the other hand, there may be quite as little "pride of life" now, as then. We are glad to think that

gaudy apparel at Church, at least, is regarded as bad taste.

The "Friends" were never an ignorant, uncultured people. The contributions some of them have made to science, have been wonderful, and education has never been neglected. But we can see changes, in the direction of their religious thought and practice. At the Race Street Meeting House, on "First-day"—11th inst., David Newport, of Abington, Pa., discoursed upon the reconciliation of the apparent differences of statement, in various portions of the Bible, especially the discrepancies between the synoptic gospels and that of St. John. In the afternoon, the usual "Children's meeting" was held. Scholars were there from the various "First-day" schools, within the limits of the Philadelphia Meeting. The exercises consisted in the recitation in concert, of poems and verses of the Bible, and Friend Foulke gave an account of his recent journey to Palestine.

The peaceful tenets of the Friends have not prevented divisions, and we were told some years ago by an intelligent member of the Society, that since the Hicksite movement, the subject that came nearest splitting the Yearly Meeting, was the size of gravestones, some contending that they should not be made above a given height. And so it seems that a small thing, as well as a great one, may become an apple of discord.

A WORD FOR THE MESSENGER.

It has been intimated, that we have been remiss in not urging the increased circulation of the MESSENGER, in our editorial columns. We own that we have felt some delicacy in the matter, preferring to let the paper commend itself, in such a way; that others would speak for it; and we believe that the steady and healthy increase of our subscription list is greater than it would have been, if trumpeting and drumming had been made a leading feature in our work.

If, however, we have failed in our duty in this regard, it has not been because we have not felt it important, that the people should take and read their paper. It is published in the interest of the Church, and not in the interest of editors, and its quadrupled distribution which might easily be effected, would be a proportionate advantage, not only to the financial condition of the Board of Publication, but especially to the spiritual growth of the members of our communion. This last is after all the grand consideration. The idea, that the prime object of a church paper is, to put money into the treasury, is a very false one. Church papers have seldom been paying investments, because, from the restrictions under which they are held, they cannot compete with those that may publish almost everything; and the great mortality of newspaper enterprises where there is no such limit, only goes to show how hard it is to make a paper of any kind a success.

Yet churches cannot do without newspapers, and they show their proper estimate of them, by undertaking their issue at vast risk and expense. Like Churches and Theological Seminaries, they have an influence that is not to be measured by gold. But taking their history throughout, they have sustained themselves better, in this point of view, when the odds against which they have had to contend is considered, than secular papers; and just because there has been brought to bear a spirit of consecration and sacrifice, unknown any where outside of the Christian ministry. And while they may never prove sources of large revenue, and are often published for a time at a loss, they usually become self-supporting, when a respectable denomination is fully awakened to a sense of their power for good, and resolves to sustain them.

There is no reason why this may not be done, at this time, as far as the MESSENGER is concerned. The encouragement it has received is simply an indication of the fact that its subscription list might be made four times as large as it is now, with proper efforts on the part of those, who have as much interest in it as we have.

Why then is this not done? From

many quarters comes the complaint, that even the ministers who like it, are not active in promoting its circulation. Indeed of late, we have heard from more than one source, that the cause of Missions, Education, and all our general church operations suffer, because the people know little about these things, and that this is owing to the fact, that most Pastors seldom refer to them, except on the eve of a collection, and then never in such a way, as to enlist the sympathies of those, who would gladly do something for them. Of course the Church papers receive no especial notice. They are not spoken of from the pulpit, or during pastoral visitation, and the members of the Church attach no importance to them. The general fear of ministers is, that the people are not able to spend money on such things, or that anything they may do in that direction, will be so much alienated from the resources of the congregation at home.

No doubt, this short-sighted policy has been pursued in many cases; but in most instances, people will be constrained to do more than we suppose, if they are once made to feel, that they have an interest in any matter. As far as a Church paper is concerned, it is the best ally a minister can have, and he will find, that the intelligence, activity, and liberality of his people, will be more promoted by its means, than by anything else, save his preaching of the Word itself. Let the brethren try to put the MESSENGER in every family, and see if they are not amply repaid for it.

MARYLAND PRISONERS' AID ASSOCIATION.

The Tenth Annual Report of the above-named Association has been sent us by the President, G. S. Griffith, Esq. It is a document of peculiar interest, and worthy of being carefully read and studied by all, into whose hands it may come, both on account of the laudable aim and purpose for which the Association was organized, and the excellent work accomplished, as detailed in the report.

The object of the Association, as indicated by its name, is to assist prison convicts, by gospel means, to begin a new course of life, to lead them to Christ and into His Church, to advance them in the Christian life during their stay in prison, and to put them in the way of spiritual and temporal prosperity when they leave it. No object, surely, could be more noble and Christian than this. No amount of punishment, of itself, can effect anything in the reformation of a criminal; and unless that unfortunate class of our fellow-men can be arrested by the ministry of the gospel, as well as by the ministers of justice, they will return from their prison cells, when released, unchanged in character, to inflict their unwelcome presence on peaceful communities, and be a constant terror to the people. In every way, therefore, an institution having such an object must be most laudable and worthy, and should enlist the active sympathy of the Christian public. The difference between turning loose upon the community a score of unreformed criminals who have served their term in prison, and sending forth the same men with the benediction of the Church, as brethren in Christ, is too great to contemplate without a feeling of horror on the one hand and of supreme pleasure on the other. The Prisoners' Aid Association has been founded on the principle, that the true object of prison discipline is the reformation of the prisoner, and the good of society and the State. That prisons are not to be looked upon as monuments of the law's vengeance against transgressors, but also, and much more, as institutions for turning back the tide of sin, monuments, therefore, of the grace of God in Christ, abounding to the chief of sinners. Punishment for its own sake merely has had its dismal day. Christianity alone conceived the idea of making the temporal penalty for transgression a means of spiritual grace to the transgressor.

The good work already accomplished by the Association fully justifies the original design, as well as the outlay of means and time and labor by those interested in the good cause. The report of the President, Mr. Griffith, and that

of Rev. J. B. Shontz, agent and prison chaplain, are interesting testimonies to the power of the gospel in turning the hearts of the worst sinners to Christ and His service. Mr. Griffith tells us in his part of the report, that "many of the convicts have been reformed and converted, and several of them have been successfully engaged for a number of years in the Christian ministry." And Rev. Mr. Shontz (who, as also Elder Griffith, is a member of the Maryland Classis of our Church) gives most encouraging facts, showing what can be done for the prison convict of whatever grade or condition. Men steeped in sin, and apparently hardened beyond reclaim, have gone forth from the penitentiary decent, honorable and Christian men, and are now honored members of society and the Church. And it is not, as already implied, a one-sided gospel, that is brought to the inmates of the prison. Mr. Shontz reports that he administers all the ordinances of the Church in his work among them. Like a true evangelist, he fulfils the whole divine commission, baptizes the unbaptized and penitent, administers the Holy Communion, and teaches the returning prodigals to observe all things which Christ has commanded.

To many persons the subject of evangelical work in prisons is a new one; certain it is, also, that a new impulse has been given to it; and it claims the earnest consideration of Christian people, and of all lovers of order and civil obedience. And the Christian philanthropists and workers in the cause should have the sympathy, prayers and aid of all good people. K.

LITERARY ENTERTAINMENT.

The Goethean Literary Society of Franklin and Marshall College, Lancaster, Pa., celebrated its forty-fourth anniversary in the Fulton opera house of that city, on Friday evening, the 9th of May. A full account of the exercises on the occasion is contained in the Lancaster papers, from which we prepare the present brief notice.

The occasion is represented as having been one of more than usual interest. A large audience was present. The decorations, though not elaborate, were neat and tasteful; the music was excellent, and furnished by Keffer's orchestra, and the speeches were marked by more than usual ability and excellence.

The exercises were opened with prayer, by the Rev. J. A. Peters, pastor of the First Reformed Church at Lancaster. The salutatory address was delivered by George W. Gerhard, of Stouchsburg, Pa. This was followed by orations from Frank S. Elliot, of York, Pa., on "A Congress of Nations," and H. Clay Eschbach, Milton, Pa., on "Genius among the Lowly." A eulogy on "Bayard Taylor," was delivered by B. F. Bausman, Lancaster, Pa., who was followed in an oration by A. B. Riesser, of Leesport, Pa., on "The Indispensable condition of True National Progress." A poem was read by J. Harrison Geissinger, Huntingdon, Pa., the subject of which was "Alcander and Septimus." The Goethean Oration was delivered by J. R. Lewis, Applebachville, Pa., on "The Individual in Society."

During the intervals between the several performances, the audience was favored with music from the Orchestra. At the close of the exercises, the audience was dismissed with the benediction by the Rev. Dr. T. G. Apple, President of the College. F.

HEIDELBERG COLLEGE AND THEOLOGICAL SEMINARY.

We are in receipt of a copy of the Catalogue of these institutions, located at Tiffin, Ohio, for 1878-79. The faculty of the institutions is composed of six professors. The Collegiate Department is arranged for two courses of study, Classical and Scientific. In the College proper there are eighty students, of whom eleven are Seniors, nine Juniors, thirty Sophomores and thirty Freshmen. Of the number, twenty-four are pursuing the Classical course and fifty-six the Scientific course. The Academical Department has the names of eighty-eight students on its roll, whose course of study

is divided similar to that in the College. In the Theological Seminary there are nine students, three in the Senior and six in the Junior Class. The number of names thus on the entire roll of the institutions is one hundred and seventy-seven. The whole indicates an encouraging degree of prosperity. F.

Notes and Quotes.

The fact, that 100,000,000 litres of beer are annually consumed in Paris, is cited as evidence of the triumph of Germany.

It has been intimated, that we will soon see the result of the hard study of the winter, as the College boat races have begun.

Judge Asa Packer, the founder of Lehigh University, died in this city on the 17th. He was a man of large means, and gave much to charitable objects.

We may now expect to hear much about the Sea Serpent, as the season inaugurated by the discovery of that animal, was celebrated "down East" last Sunday.

Our enterprising secular exchanges announce that Dr. Dollinger the leader of the Old Catholics, has made his peace with Rome, but what that means, we are not able to find out.

Now that the Annual meetings of Classes have begun, we hope the clerks will send us, short accounts of such action as may be of general interest. Much of the business is mere routine, and there is no use to spread the entire record before the readers of the MESSENGER.

We often hear of families of priests, but, it is seldom that both sexes are brought into service, as was the case lately in the Universalist Church at Watertown, where the "pulpit was occupied" by the Rev. G. J. Porter, and his father and mother. The son opened the service, the father offered prayer, and the mother preached from the text:—"I would not live away."

Sandwiched between a notice of the meeting of the Presbyterian General Assembly, and one of the Harvard Races, the *New York Tribune*, one of the best newspapers in the world, announced on last Saturday, that "Three burglars were hanged in North Carolina, in the presence of 10,000 people, and that two murderers were executed in the West, one by shooting." This illustrates the enterprize with which the public is kept posted on current events.

The ebb and flow of opinion, says an exchange, is curiously exhibiting itself in England now, in a reaction against examinations. Complaints are made, that real education is swamped by preparation for examinations. And it is contended, that the be-all and end-all of school and university careers is, now-a-days, not the acquisition of learning, but perpetual examination, which is injurious to real thought and study, and learning for its own sake.

On our first page we reprint from the *Christian Union*, a criticism of Dr. Tyng's pre-millennial views, by Dr. Leonard Bacon. The personal visible coming of Christ is an article of the Universal Creed, which cannot be safely brought into doubt, and His Second Advent will, unquestionably, mark an advanced revelation, inasmuch as it will close the present dispensation. But there is danger, that in the very looking for it which He has commanded, men may drift into wrong notions, just as some in the Early Church did. The danger which Dr. Bacon points out, is, that the outward coming of our Lord may be put over against His personal presence with the Church now, so as to rule it out altogether, except as an influence.

Among the Exchanges.

The *Churchman* properly takes exception to those celebrations of Easter, which makes this festival an occasion for denying the Resurrection. It says:

We said last week, that the Church has more to fear in these days from the patronage than from the persecution of the world. There may always be less dread of the Greeks bear-

ing arms than when they are bringing gifts. There are plentiful illustrations of this in the secular journals which report sermons; and what journal does not do that? Here, for instance, comes the *Boston Transcript*, bringing a report of sermons delivered on Easter-day by two Unitarian preachers. Dr. Bartol's text was John xi. 25, "I am the resurrection." He said, "The substitution of the dogma of the resurrection of the body for the Bible teachings prevents any harmony between science or philosophy with traditional belief in creeds. . . . The apostle to the Gentiles, without whom Christianity itself might have failed, says distinctly, 'In the resurrection we are to have another body, and not this very same.'" Mr. Savage, taking for a text Matthew xxvii. 51, 52, 53, said, "Easter was in existence 2,000 or 3,000 years before the time of Moses. . . . The resurrection of a body is an absurdity and an impossibility." These are the rejoicings at an Easter celebration!!

The Canada Presbyterian has this to say about "Church Neatness":

Our church buildings should all be made as bright and cheerful as possible. Nowhere do taste and artistic beauty seem more in place than in the house of God. The surroundings of the Gospel should be pleasant and attractive. We do not advocate gaudiness. A church edifice may be made so grand as to be nothing more than a magnificent burial vault to a people. Self denial and piety may be lost to sight in them. But we do advocate neatness and taste both in the interior and exterior arrangements of our churches. Anything like slovenliness we can hardly forgive.

Yet, how often is neatness overlooked! Approach a church, and the first thing that meets your eye is a gate hanging on one hinge, or a fence sadly dilapidated, or a step broken down, or the roof all moss-grown and leaky. Enter another, and a lot of unsightly tin pails hanging under the stove-pipe greets you. Or the lamps have either a broken or unclean chimney, through which the light vainly attempts to reach your hymn-book. Or the frosting is scratched off the glass panes. The stove is red with rust, looking as if blacking was dear and elbow grease scarce. Or there is a great pile of wood hurled carelessly down by the front door. And so on, ad libitum. Now we contend that at a very little cost all these slovenly things might be set to rights. And they ought to be. The fence should be mended. The step fixed. The gate re-hung. The stove blacked. And so forth. And if some matting were laid down in the aisles, the late corner, with No. 12 boots on, would not so easily disturb the solemnities of the service.

An occasional sermon on "neatness," as it respects the person, the home, the house of God, would not be out of place. Culture should be made a handmaid to the Gospel. A pious heart loses nothing by the cultivation of its aesthetic tastes.

SUNDAY SCHOOL CONVENTION.

The Eastern, or Franklin County, Sunday School District held its Second Convention in the Reformed church of St. Thomas, Franklin county, Pa., beginning on Tuesday evening, May 6th, 1879. Sessions were also held on Wednesday forenoon, afternoon and evening. The meeting was largely attended, the weather being favorable. At each session a topic was discussed, and a carefully-prepared and well-digested paper read by persons previously appointed. These are here given in regular order as they occurred. 1. The Proper Sphere of the Sunday School, by Rev. Wm. C. Cremer. 2. The Qualifications and Duties of the Sunday School Teacher, by Rev. I. M. Motter. 3. The Necessity of Sunday School Beneficence, and the Best Method of Cultivating a Beneficent Spirit among Children, by Rev. F. F. Bahner. 4. Home Teaching in its Relation to the Sunday School, by Rev. J. Hassler. These topics were further discussed by members of the Convention.

A committee was appointed to summarize the sense of the Convention on the different subjects discussed and considered. We give merely a synopsis of this paper, as follows, in order:

1. It is the unanimous sense of this Convention, that Sunday School work belongs entirely, in its very nature, and properly to the Church. Born of her life, nursed by her care, fed by her food and governed by her authority, the Sunday School is an institution of the Church, for the Church and in the Church. It is the school of the congregation, in which Christian nurture and missionary power are unfolded, and is intended to aid the pastor in bringing the baptized children, and all others who may attend, into full communion with Christ in His Church and by a knowledge of God's Word, and in the use of the Holy Sacraments, to lead them to a truly Christian life.

2. True piety and full membership in the Church are essential requisites in the character of a good Sunday School teacher; and that no one should be allowed to teach in our Sunday Schools, who holds views contrary to the fundamental doctrines of our own Church.

3. Sunday School Beneficence is regarded as a duty imperative, positive and vital. It is the fruit-life of the grace of Jesus Christ in the heart; and when the divine life is imparted by the gift of the Holy Ghost, it reveals its true power and real worth in sending forth a constant stream of good deeds to the poor and needy; as truly so, as the sun gives light and heat, or as the plant emits sweet odors and produces rich fruit.

4. The Sunday School is not designed to do away with home teaching, nor can it ever relieve the parents of their solemn duty. The parent who says, My children attend Sunday School, and therefore I need not trouble myself to instruct them at home, disobeys God's word and violates the law of family life. This law reveals its power in the solemn words:—"Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This great duty and solemn trust can never be delegated to another.

The pastors were recommended to address their several Sunday Schools in regard to the views agreed upon in the Convention, as set forth in the report of the committee.

The next Convention is to be held in Waynesboro, Pa., beginning on Tuesday evening, September 23d, A. D. 1879. A committee on programme was appointed, consisting of the President of the Convention and the pastors of Trinity and St. Paul's churches, of Waynesboro.

The cordial thanks of the Convention were tendered to the pastor and members of the Reformed church of St. Thomas for their generous hospitality. W. M. D.

SUNDAY-SCHOOL CONVENTION.

The Southern District of East Susquehanna Classis will hold a Sunday-school Convention in the Reformed Church at Gratztown, Dauphin county, Pa., May 27th and 28th, commencing at 7.30 P. M. Topics and speakers—1. The Relation of the Sunday school to the Congregation, Revs. J. B. Kirschner and O. S. Gerhard. 2. The best Method to enlist the Congregation in the Sunday-school, Rev. A. S. Stauffer and W. G. Engle. 3. Qualifications for successful Sunday school Teachers, Revs. A. R. Hottenstein and B. S. Metzger. 4. Sunday-school Hymns and Music, Revs. D. O. Shoemaker and R. Duenger. Report of Committee on result of discussion. The members of the District are earnestly requested to attend. All persons expecting to be present at the Convention will please notify Rev. W. G. Engle, pastor loci, at once, that he may provide for their entertainment. Millersburg, Pa., J. B. KIRSCHNER, Supt. Southern District, May 15th, 1879.

THEOLOGICAL DEPARTMENT OF URSI-NUS COLLEGE.

On Thursday of last week, the annual session in this institution closed, and the customary examinations were held. A number of visitors were present, among them several of our ministerial brethren from Philadelphia. All seemed favorably impressed with the uniform ease and promptness attending the exercises throughout.

The graduating class numbered eight, all of whom, with perhaps a single exception or two, were graduates of the college. The care with which they had prepared themselves for the final ordeal, and the deep interest felt in its result, were clearly apparent.

The names and residences of the graduates are as follows: John H. Bomberger, Free-land, Montgomery Co., Pa.; D. M. Christman, Shimmersville, Lehigh Co., Pa.; John J. Fisher, Mahanoy, Schuylkill Co., Pa.; N. W. A. Helfrich, Fogelsville, Lehigh Co., Pa.; Silas M. Hench, Ickesburg, Perry Co., Pa.; Jas. W. Mabry, Mertztown, Berks Co., Pa.; Percy Y. Shelley, Herford, Berks Co., Pa.; and S. R. Thompson, Huntingdon, Huntingdon Co., Pa.

At the close of the examinations, those present expressed themselves as gratified with the manner in which the young men acquitted themselves; whereupon they were recommended to the several Classes to which they may apply for licensure. V.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Five congregations constitute the Conyngham, Luzerne county, Pa., charge, of which the Rev. J. M. Clemens is pastor. They are located at Hughesville, Dorrance, Conyngham, and in Black Creek township. The present pastorate has continued for nearly eight years. Within this period, two new churches have been erected at Conyngham, the necessity for the second one having been created by the destruction of the first by fire only a few months after it was occupied. Through the united efforts of the Reformed and Lutheran congregations and friends in adjacent towns, the means were procured for the erection of the second house, which surpasses the first in beauty and strength.

At Hughesville another church has been erected which is an ornament to the neighborhood. The churches in the charge are occupied alternately by the Reformed and Lutheran congregations. The labors of pastors and people in them have been attended with success. Hundreds of persons have been added to the church through their efforts.

The Spring communions in the Reformed congregations have been held, as usual. In connection with the preparatory services on the Saturday previous to the communions, the members of the catechetical classes, who were instructed during the year, were examined, and those approved admitted to confirmation. Seventy-nine persons were thus added to the church, eight of whom received adult baptism, and twelve are heads of families. The communions were in each case largely attended, and an unusual degree of solemnity and earnestness prevailed. The collections for benevolence netted \$347.1. During the year one hundred and eighteen infants were baptized, and the pastor officiated at thirty-nine funerals.

Union Sunday Schools are connected with each of the churches, which receive special attention from the Superintendents and teachers. The Sunday School at Conyngham continues under the superintendency of Samuel Benner, Esq., who has for many years acted in this capacity with efficiency and success. The condition of the charge is promising, and the relations between the pastor and people are generally of a friendly character.

The Spring communions in the Rebersburg, Centre Co., Pa., charge, Rev. W. M. Landis, pastor have been brought to a close. Regular catechetical instruction was imparted to the young during the winter in the several congregations. From these classes twenty-six persons were confirmed in connection with the Spring communions, thirteen at Tylersville, eight at Emanuel's church, four at Grace chapel, and one at Rebersburg. The Kahl's church is about procuring an organ, which it is purposed to dedicate to the worship of God on the 15th of June. The condition of the charge is encouraging. It numbers about two hundred and seventy communicant members. It was visited lately by Mr. Binkley, a traveling agent of the Board of Publication, and through his efforts, with the cooperation of the pastor, the number of subscribers to the MESSENGER in the charge has been increased to about fifty.

SYNOD OF THE POTOMAC.

In connection with the Spring communions in the Landisburg, Pa., charge, Rev. W. H. Herbert, pastor, thirteen persons were added to the church, ten by confirmation, one by certificate and two by renewed profession. These, in connection with two persons confirmed last fall, make the additions fifteen during the past classical year.

The sacrament of the Lord's Supper was administered in the church at McConnellsburg, Fulton county, Pa., Rev. J. Alvin Reber, pastor, on the 4th of May. Fifty-one persons communed. Twelve persons were added to the church by confirmation, two of whom received adult baptism, and three were received by certificate or renewed profession, making the additions to this congregation fifteen. Thirty-one persons communed at the Hebron church, of the same charge. The present pastor has been laboring in this charge for about a year,

with encouraging success. The charge is an old one, and has had quite a checked experience. When the Theological Seminary was located at Mercersburg, it was frequently supplied with preaching by the students from that institution.

In connection with the Spring communions in the Conowago charge, Adams county, Pa., Rev. A. J. Heller, pastor, nineteen persons were added to the Church, sixteen by confirmation, two of whom received adult baptism, and three by renewal of profession. The communions were well attended. The parsonage at Arendtsville, is at present undergoing repairs, and its surroundings also are improved by white-washing and painting.

PITTSBURGH SYNOD.

Rev. John Dotterer, formerly of New Berlin, Union county, Pa., has accepted a call from the Pine Run charge, Westmoreland county, Pa. His post-office address has accordingly been changed to Apollo, Armstrong county, Pa. We are gratified to learn, that this brother has regained his health, so as to justify him in entering again upon the pastoral work.

In connection with the Spring communions in the Zion charge, Crawford county, Pa., Rev. J. W. Pontious, pastor, brought to a close on the 4th of May, sixteen persons were added to the church, thirteen by confirmation, two by certificate, and one by renewal of profession.

WESTERN CHURCH.

Rev. D. H. Reiter, lately of Berrien Springs, Michigan, has accepted a call from the church at Fulton, Kalamazoo county, Michigan. His post office address is accordingly, changed from the former to the latter place.

Rev. F. Schaad, of Rogersville, Ohio, confirmed eighteen persons in connection with the communions held in his two congregations during the Easter season equally divided between them. F.

ANNUAL MEETINGS OF THE CLASSES.

SYNOD OF THE UNITED STATES.

Lebanon Classis: Womelsdorf, Pa., June 5th, 8 o'clock, P. M.

Philadelphia Classis: Norristown, Pa., June 6th, 8 o'clock, P. M.

Lancaster Classis: Litiz, Pa., first Thursday after Whitsunday, (June 5th), at 7½ o'clock, P. M.

East Susquehanna Classis: Turbotville, Pa., first Thursday after Whitsunday (June 5th), at 7½ o'clock, P. M.

West Susquehanna Classis: Bellefonte, Pa., third Wednesday in May (21st), at 7½ o'clock, P. M.

Goshenhoppen Classis: Wentz's church, Montgomery county, Pa., first Friday in June (6th) at 2 o'clock, P. M.

Tohickon Classis: Ridge Valley, Bucks county, Pa., first Friday in June, (6th), at 7½ o'clock, P. M.

SYNOD OF THE POTOMAC.

North Carolina Classis: Emanuel's church, Davidson county, N. C., Thursday, May 22d, at 10 o'clock, A. M.

San Francisco Classis: Stockton, California, June 1st, at 8 o'clock, P. M.

PITTSBURGH SYNOD.

Westmoreland Classis: Manor church, Westmoreland county, Pa., Friday before Whitsunday, at 2½ o'clock, P. M.

Clarion Classis: St. Luke's church, Kittanning, Pa., Thursday, June 5th, at 8 o'clock, P. M.

St. Paul's Classis: St. John's church, Shenango charge, Mercer county, Pa., Thursday after Whitsunday, (June 5th), at 7½ o'clock, P. M.

Somerset Classis: Salem church, Frostburg, Md., June 4th, at 7½ o'clock, P. M.

Allegheny Classis: Grace church, Pittsburgh, Pa., June 4th, at 7½ o'clock, P. M.

Married.

On the 6th inst., by Rev. A. R. Kremer, Mr. Robert Ogden to Miss Jennie E. Gelbach, both of Fairfield, Adams Co., Pa.

At the bride's residence, Adamsburg, Pa., on the 8th of May, by the Rev. D. M. Stetler, Mr. Daniel B. Wetzel, of Adamsburg, Snyder Co., to Miss Lizzie R., daughter of Rev. A. Romich, lately of this city.

Obituaries.

DIED.—At Ringgold, Washington Co., Md., on the 30th of April, Jonathan Harbaugh, aged 75 years, 6 months and 12 days. About two weeks prior, his wife was taken away, and so soon he followed. May both rest in peace!

DIED.—On the 27th ult., Delia L., eldest daughter of Rev. John S. Foulke, formerly pastor of the Third Reformed Church, Baltimore. Miss Foulke was active in the Infant Department of the Sunday-school. The testimony she left of her hope in Christ, is full of comfort to her friends.

DIED.—In Wayne Township, Crawford Co., Pa., on the 3d of April, 1879, Sarah Lubold, aged thirty-four years, ten months and thirteen days. The deceased was an invalid for the space of nine years. During all this time she suffered much, yet she bore it with Christian patience and resignation. She was a loving and devoted wife and mother, and also a faithful and consistent member of the Reformed Church for seventeen years. She leaves behind her a husband and five children to mourn her loss, while she has gone to share the reward with two that have gone before her. P.

DIED.—In East Fairfield Township, Crawford Co., Pa., on the 27th of April, 1879, H. M. Sitzer, aged fifty-four years, nine months and seventeen days.

The deceased, though he did not reach the allotted age of man, yet he, no doubt, experienced more varied changes than many that have reached it or passed beyond it.

Adverse, as many of these changes were, he bore them with much Christian patience and fortitude. From his continued interest in the church, during his illness and from his dying testimony, we are assured of his constancy and faithfulness in our Lord as the Shepherd and B. shop of his soul. For many years he was an active elder in the church; a faithful superintendent in the Sunday-school and an earnest supporter of the gospel and of our Church periodicals, such as the *Guardian*, the *Messenger* and the *Mercersburg Review*. Of him it may truly be said, He fought a good fight, he finished his course, he kept the faith.

Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors; and their works do follow them. P.

DIED.—In Butler Township, Butler Co., Pa., May 2d, after a lingering and painful illness of seven weeks' duration, Mrs. Scheszi Anna Gruber, aged 58 years, 5 months and 5 days.

Sister Gruber was born in Heidelberg Township, Lehigh Co., Pa. She was a faithful member of the St. John's congregation, Henschu charge, Reformed Church, United States. Her seat in the church, and place at the Lord's table, was never vacant, when she was able to be there. Sister Gruber was a quiet, inoffensive lady, having a kind word for all with whom she came in contact; a devoted wife, affectionate mother, a faithful member of the church, an humble

Christian, like Mary, at the feet of Jesus, learning from Him. On Monday, the 5th of May, we bore her remains from the residence of her weeping husband and son and daughter, to the cemetery connected with Zion Church, attended by a large retinue of her neighbors and friends, expressing their love and appreciation of her moral worth. The occasion was improved by her pastor, assisted by Rev. T. F. Stauffer, Superintendent of St. Paul's Orphans' Home, and Rev. W. Jamison, of the United Presbyterian Church. Text, 16th Psalm, first clause of the 5th verse, "The Lord is my portion." She leaves a sorrowing church, a weeping husband, one son and one daughter, to mourn her loss. W. B. SANDOE.

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Read from L S, Harrisburg	\$ 1 00
Elias Helwig, deceased, as per last wish to his pastor, Rev G B Dechant, Catawissa chg.	17 50
Catawissa chg, Rev G B Dechant,	5 00
Teachers and older scholars of St Daniel's S Sch, Roanoke, Pa, 1 quilt,	3 00
Henry Smith, Lehigh Gap, Rev J E Freeman,	2 00
Boalsburg chg, Rev W H Groh,	10 00
	\$38 50

ST. PAUL'S ORPHAN HOME.

Read from Pleasant Unity chg, Pa, Rev S B Feror,	\$ 10 50
S phia L, Wapakoneta, O, per H Cook,	10 00
S sch 4th Ref ch, Cleveland, O, Rev H Troutman,	6 00
Ref cong, Cumberland, Md, Rev F R Schwedes,	5 00
St Paul's Ref S Sch, Pittsburgh, per P W Seibert,	3 40
Collected by catechumens in Good Hope cong, Pa, Rev F Pilgram,	2 20
	\$37 10

B. WOLFE, Treasurer, Craig St., Pittsburgh, Pa.

HOME MISSIONS.

Read per Rev Wm M Dentrick, Treasurer, from Mount Alto chg, \$17.15; Chambersburg chg, \$50.00; Middleburg chg, (com. alms), \$6.00; Greensboro chg, \$3.40,	\$ 76 61
Read per H Mosser, Treasurer, from Schwarzwalden cong, \$20.05; Jonestown cong, \$31.00; Bethany cong, \$10.00; Shalters cong, \$4.64; Sheas' cong, \$10.10; Yocum cong, \$2.48,	78 27
Read per W A Will, Treasurer, from Sulphur Springs cong, \$9.00; Salem cong, \$7.60; Dillsburg chg, \$10.00; Sulphur Springs chg, \$3.40,	30 00
Read per Rev W A Haas, Treasurer, from Bellefonte chg, \$11.69; Bualsburg chg, \$30.00; New Berlin chg, \$23.00,	64 69
Read per J Kieffer, Hagerstown, Md,	17 00
Read per Rev H Mosser, Treas, from St John's ch, Lebanon (for Iowa),	25 00
Bernville cog, \$11.00; Tulpehocken chg, \$15.00	26 00
Read per S R Fisher, from Saml Motter, Treas Church of the Incarnation, Emmittsburg, Md,	30 00
Read for Washington, D C, mission chapel, per Rev H Mosser, from St John's ch, Reading, \$6.00; Sinking Springs chg, \$5.00,	11 00
Read also from 1st Ref ch, Baltimore, per Rev Rositter, pastor; Easter alms, \$49.00; Lent collections, \$16.00; Infant class S School, \$5.00,	70 00
	\$417 57

W. H. SEIBERT, Treasurer.

BENEFICIARY EDUCATION.

Received per Rev W A Haas, Treasurer of West Susquehanna Classis, from the Aaronsburg charge

\$6 04

SAM'L R. FISHER, Treas.

ORPHANS' HOME, WOMELSDORF, PA.

Received per S R Fisher's, from the Church of the Incarnation, Emmittsburg, Md, per Saml Motter, Treasurer,

\$4 50

W. D. GROSS, Treasurer.

LETTER LIST.

Ayer & Son, N W, Alsapch, Rev J W, Artz, D E, Binkley, H K, (4), Berry, S, Bushong, R M, Bauman, Rev F C, Biessecker, S K, Bates, Rev W H, (2), Bleichert, L, Brubaker, J P, Bartholomew, Rev A, Brown, W N, Broadbeck, Mrs S, Clemens, Rev J M, Coleman, J, Cook, L H, Crist, S, Dotter, Rev J, Dobner, J B, Doll, C W, Durn, J, Sr, Dickey, E, Dechant, Rev G B, Dreisbach, M H, Estep, H C, Edmonds, J, Foil, Rev J A, Feidt, A W, Gerhart, Rev H L, Griffith, G W, Geiser, Mrs J H, Gerhart, Rev R L, Giesey, Rev Dr S H, Huffman, H, Herbst, C H, Hilbush, J R, Hoffman, G K, Heilmann, Rev C U, Hahn, Rev F B, Hannaberry, Rev J, Heller, Rev A J, Imle, Mrs L G, Johnson, Rev J O, (2), Johnson, H, Klingensmith, A, Kunkel, G Z, (2), Krape, W B, Kreh, Rev D, Keely, O M, Kohler, Rev S S, Lackens, J W, Myers, S K, Miller, M A, Miller, D, (2), Mangaus, J H, Millett, Rev J K, Muth, R H, Miller, Rev J D, McPherson, W J, Plank, G G, Peightal, I H, Pierson, J S, Pontious, Rev J W, (2), Rehrig, D, Romich, P, Reiter, Rev D H, Reber, W M, Rowell, G P, Siegel, Rev C W E, (2), Stem, J H, Smith, W, Streib, G, Snyder, H D, Schweitzer, Rev S, (2), Stein, Rev J P, Stein, T S, Schapp, S, Stauffer, Rev T S, Sterner, H S, Surbeck, J, Schwalm, A A, Stewart, Rev W I, Spangler, Rev H T, Turner, J S, Wagner, W, Whiting, E, Winemiller, W, Whitmore, Rev A J, Wolfinger, H, Westhoeffer, J M, Young, S P.

THE MARKETS.

Philadelphia, May 17, 1879.

[The prices here given are wholesale.]

FLOUR, Wheat, Superfine.....	\$2.50 @ 2.75
" Extra Family.....	4.87 @ 5.00
" Fancy.....	5.12 @ 5.25
Rye.....	2.75 @ 2.87
Corn meal.....	2.50 @ 2.75
Buckwheat meal.....	1.10 @ 1.30
GRAIN, Wheat, White.....	1.16 @ 1.18
" Red.....	1.15 @ 1.16
Rye.....	57 @ 58
Corn, Yellow.....	43 @ 44
" White.....	42 @ 43
Oats.....	34 @ 35
Barley two rowed.....	80 @ 90
GROCERIES, Sugar, Cuba.....	68 @ 64
" Refined cut loaf.....	88 @ 92
" " crushed.....	8 @ 9
" " powdered.....	88 @ 84
" " granulated.....	88 @ 84
" A.....	8 @ 8
Coffee, Rio.....gold.....	131 @ 115
" Maracaibo.....	131 @ 120
" Laguayra	

Youth's Department.

THE DUMB SPINNER.

BY KATE LAWRENCE.

There lived a dumb spinner at Athelstane Lea ;
A-spinning a magic web was she.

She spun and she twisted it strong and tight ;
It was fair and delicate, smooth and white.

She built her a dwelling, arched and high ;
Then the poor little spinner lay down to die.

The magic web was her winding sheet,
It measured in length, three fairy feet.

And the house she had built became her tomb.
She lay all alone in the twilight gloom ;

But when morning had come and turned to noon,
Said the Master : " Ah ! 'tis a fine cocoon ! "

Then they stripped from her body her robe so rare
To deck the form of a princess fair.

Now the silk sweeps over the palace floor,
And no one thinks of the spinner more.

—Wide Awake.

HOW DICK WENT TO THE PICNIC.

Where in the world is that boy ?"—
Mrs. Frye took her hands from the suds
and went to the barn. " Dick, what
are you doing ? "

" Making a box for the cat. Going
to sell her, and get money to go to the
picnic, Friday. "

Thankful that he was in no worse
mischief, his mother went back to her
washing, and sighed thinking how poor
they were. Dick kept busy at his work,
making his box like the cattle-cars he
had seen on the freight trains, open at
the sides and on top, with only narrow
bars nailed across. Part of an old barrel
hoop served for a handle, and it was
with no little satisfaction that he held it
up to view.

" There, Tabitha Maria, how do you
like your new quarters ? Not much
room to turn 'round, is there ? But
you've plenty of good air—needn't be
afraid of smothering. Oh, ho ! " he
continued, as a head with a pair of
frightened eyes was thrust through the
bars, " this'll never do. You're not such
a beauty that your looks will help me
any. " Down went the box, while an-
other bit of shingle was added to pussy's
prison. " Let me see, " he mused, crowd-
ing back poor Tabitha's head, " you're
worth about a quarter ; then if those
hens will lay a little extra this week I'm
all right. "

Dick sallied forth into the July sun-
shine, but found that cats were a drug
in the market ; everybody owned one ;
so he came home tired and discouraged,
and let pussy out. Mrs. Frye was
washing the dinner dishes.

" I say, mother, I'm going fishing. "

" Well, don't tumble overboard, " she
said, anxiously.

For more than an hour Dick sat on
the end of the wharf, patiently watching
his line, but the fishes seemed to be taking
an afternoon nap.

" I don't blame 'em, " he muttered.—
" I'm most melted here in the sun. My !
here comes the minister ! "

" Fishing, Richard ? " Mr. King
never called him Dick.

" Yes, sir ; but they don't bite. "

" Ah ! Simon Peter had that same
trouble once. Out all night and caught
nothing. "

The minister had the queerest way
of talking about men in the Bible,
just as if he were acquainted with them.

" It was a little strange, " he continued,
" that Christ should ask him to push out
into deeper water ; the last place to find
fish, isn't it ? "

" Yes, sir ; they keep in near the shore
most always. "

" It wasn't a favorable time either. If
ever you go to the Sea of Galilee, I
advise you not to try fishing in the fore-
noon. By-the-way, I suppose you will
go to the picnic ? "

" If I can earn the money. That's
what I want these fish for—to sell. "

" Peter found some money in a fish's
mouth once. "

Dick opened his eyes.

" I never heard of that ! "

" Didn't you ? Read the seventeenth
chapter of Matthew when you go home.
And if I were in your place, I would
ask Jesus to help me in this matter. "

" Ask Him how to earn money ? " said Dick, aghast.

" Certainly. Why not ? You don't
see the way clear yourself, and He is the
Sight. Just the time to go to the Lord,
when we need Him and men cannot help
us. Do you want a ticket given you,
Richard ? You know the superinten-
dent has a few for those who cannot
afford to buy. "

" No, sir ! " replied Dick, with em-
phasis.

" Boys who help themselves always
make the smartest men, " said Mr. King.
" But, Richard, don't let yourself out to
Satan's service. I dare say he has plenty
of odd jobs to be done this week, waiting
for just such boys as you ; but don't be
fooled by him. If you feel afraid that
the Lord cannot furnish you with the
right kind of work, think of Peter.
Good-bye my boy. "

" Mother, I'm going blackberrying—
Where can I find a pail ? Quick, the
boys are waiting ! "

Dick rushed into the room where his
mother stood ironing—flew to the little
cupboard, and began rummaging among
the dishes.

" Joe Shaw says they are thicker than
hops. Hurrah for the picnic ! " and he
was off again swinging the pail above his
head. When they reached the spot there
were only a few stunted bushes by the
roadside. The other boys began clamber-
ing over a stone wall, but Dick stopped
short.

" Where are you going ? " he asked.

" Over here is a place. Come on ! "

" But isn't this Squire Dean's place ? "

" Of course, you greeny. What of
that ? We sha'n't be caught, for the
folks are away this afternoon. "

" But it's stealing just the same if we
don't get found out. "

" How long since you turned deacon ? " sneered Joe Shaw, at which the others
began to laugh.

" Nice little boy, so he was ! Goes to
Sunday School ! " mocked the boys.

Dick was so busily thinking he scarcely
noticed them.

" A Satan's job, as sure's I'm alive ! " he
said to himself, wheeling about and
running swiftly down the hill, beyond
the sound of his tormentors. Heated
and panting, he threw himself under a
tree.

" There, old fellow, you didn't catch
me this time ! " and he shook his fist at
the invisible foe.

Thursday evening came, and Dick had
earned thirty-five cents selling eggs and
running on errands, but fifteen more
were needed before he could go to the
picnic. It did seem too bad. That talk
Monday afternoon down on the wharf
had given him some new ideas. He
wondered if Jesus really did think about
him except on Sundays. Somehow he had
felt differently since beginning to pray
every day instead of once a week.

" Do you suppose I should have stolen
those berries, if I hadn't asked Him that
morning to keep me from doing wicked
things ? " he queried. " I'd like to see
Mr. King again. Guess I'll walk up
that way ; maybe I'll meet him. "

A distant whistle announced the com-
ing of a train. Dick always made it a
point to be at the depot at such times,
for people often want a boy to carry
bundles. A lady stepped from the cars
laden with a traveling bag, shawl, um-
brella, and numerous packages.

" Ah ! " cried Dick, following her in-
to the ladies' room, " here's a first-class
job, " and he chuckled with delight.

" Have a carriage, ma'am ? " he asked,
politely.

" Yes ; is there one here ? "

" No, ma'am, there never is at this
station ; but I'll take your things up for
you. Cheap, too, " he added, seeing she
hesitated. The lady smiled.

" I wasn't thinking of that. I was
wondering if I could walk as far as my
brother's. I am very tired. Do you
know where Mr. King lives ? "

" What ! the minister ? Guess I do—
it's only up there, " pointing to the house.

" Oh, well, if you will take my bag-
gage, I'll go then. "

They soon arrived at Mr. King's.

" Two—four—five—yes, that's right, " she
remarked, as Dick placed the bun-
dles on the table. " How much is it ? "

" Ten cents, if you please. "

" There's twenty-five ; just half what
a hackman would have charged me. "

Dick's face was radiant.

" Does that make you enough, Rich-
ard ? " inquired Mr. King, who was
standing near.

" More, sir. " Something in his throat
made it difficult to say much.

" Ah ! yes. Bible pay—good measure
—pressed down—running over. You've
found Him a good Master this week.—
Better take Him for life, my boy. "

Dick thought he would like to, and
resolved to ask his teacher about it the
next Sunday. Friday dawned clear and
beautiful, and there was no happier boy
at the picnic than Richard Frye, because
he had tried to help himself in the right
way.

A STRANGE MENAGERIE.

A menagerie of ants is kept by Sir
John Lubbock of England. About forty
kinds are in separate nests under
glass, and surrounded by water to pre-
vent their running over the house. Among
these ants a kind of blind beetle lives,
which is taken as much care of as if it
were their own young. All ants are
not great workers. The large red ones
found in Central Europe, the females,
are lazy fighters, and go out against
other kinds of ants, and bring them
home as slaves. They never build
houses, or take care of the baby-ants,
nor prepare their own food. They have
become so helpless by being aristocrats
for so long, that if deprived of their
slaves they soon die.

RAINING TREES.

At the Cape of Good Hope, near
Table Mountain, the clouds come down
very low now and then without drop-
ping in rain. At such a time, if a trav-
eler should go under a tree for shelter
from the threatening storm, he would
find himself in a drenching shower,
while out in the open, away from any
tree or shrub, everything would be as
dry as a bone !

The cloud or mist is rather warmer
than the leaves, you see, and so, when
it touches them, it changes into clinging
drops, which look like dew. Fresh
drops keep forming ; they run together ;
and, at length, the water drips off the
leaves like rain. And this process goes
on until the clouds lift and the sun comes
out again. — " Jack-in-the-Pulpit, " St.
Nicholas for May.

WHY ?

" Father, " said a little girl, " why
does everybody speak so much of poor
E—'s goodness ? We never heard of
her doing anything remarkable. " " My
child, " asked her father, " what is the
lamp doing ? " " Nothing, father. " " You
are right, my child ; it is not
doing anything ; nevertheless it is light-
ing up the whole room. ' Let your
light so shine before men, ' said one,
' that they may see your good works
and glorify your Father who is in hea-
ven. ' "

LOBSTERS AS PLAYTHINGS.

Not long ago, in Sweden, two girls
used to watch for an old boatman, who,
in the season, would bring up the fiord
or creek, a whole boat-load of lobsters at
a time. Then the girls would beg their
nurse Johanna to let them play with the
queer things. Generally, leave would
be given, and the sisters would fetch in-
doors with great glee as many of the
lobsters as they wanted, and stand them
up all around their play-room, stroking
each on the head as they did so, and
thus putting it to sleep.

They had to keep a sharp eye on the
creatures, though, and, as soon as one
threatened to wake, or waved its terrible
claws, they had to run and tickle it on
the head,—when it would go off to
sleep again at once !

Lizzie says it was funny to see these
play-soldiers—" marines, " she calls them
—standing up stiff and straight, as
though they were on their best behaviour
at parade drill !

Before you try this game, be sure that
you have the right kind of lobsters to
deal with, for it would be awkward if
they should turn on you and give you
tit for tat by " stroking " and " tickling "

you in their fashion with their claws.—
" Jack-in-the-Pulpit, " St. Nicholas for
May.

THE PEACH-STONE.

" Do you suppose, grandpa, " said a lit-
tle girl, " if I should plant this peach-
stone, a peach-tree would really grow
here in the garden ? "

" It would be pretty likely to grow, I
imagine, " said the grandfather.

The child mused a moment, then said,
" Well, I think I won't trouble to do it,
for I might be dead before the tree was
big enough to bear peaches ; " and she
raised her little hand to throw the stone
away.

" Stop ! " said her grandfather ; " was
that a good peach ? "

" Splendid one, grandpa. "

" A good many years ago, little girl,
my father was a boy, and standing here
on this very farm ate a fine peach. ' I
will plant this stone, ' he said, ' instead of
throwing it away. ' So he planted it, and
to-day the little girl he never saw eats of
its fruit. Those tall elm-trees by the
gate, which make such a pleasant shade
for us, he planted and watched for years.
I don't believe he ever said, ' I won't
water these little slender trees any more,
for I shall be dead before they are big
enough to keep off the sun. ' "

The sticky little hand opened, and two
great blue eyes gazed curiously at the
stone ; then suddenly without a word she
darted away into the garden, and soon a
hole was made in the black earth, and
the stone dropped reverently in, and cov-
ered ; but as she walked away her faith
must have wavered a bit, for a mischiev-
ous smile came to her lips, and she
said, ' I don't believe I shall ever have
any great-grandchildren, if it does make
a tree ; but I suppose there will be some-
body, always, to eat peaches. ' — Chris-
tian Register.

THE CHILDREN'S MONTH.

BY M. D. BRINE.

Sing a song of welcome
To the dainty flowers of May ;
To the zephyrs soft and fragrant,
And the sunbeams hard at play.
Hear the song-birds twittering,
' Mid the leafy trees ;
See the grasses nodding
To the playful breeze.

May is like the children—
Young and fair and sweet ;
Down the hillsides tripping,
On her dancing feet.
Blue-eyed, happy May-time,
Sunny-haired and gay ;
The fairest of Spring's daughters
Is the bright month of May.

She brings the sweetest flowers,
The children's heads to crown,
And from the skies above us
Drops golden sunbeams down.
So sing a song of welcome ;
Sing hail ! O charming May !
Whose days are glad and joyous,
Like little ones at play.

—Independent.

THE LARGEST ISLAND IN THE WORLD.

Immediately north of Australia, and
separated from it at Torres Straits by
less than a hundred miles of sea, is the
largest island on the globe—New Guine-
a, a country of surpassing interest,
whether as regards its natural produc-
tions or its human inhabitants, but
which remains to this day less known
than any accessible portion of the earth's
surface. Within the last few years con-
siderable attention has been attracted
toward it by surveys which have com-
pleted our knowledge of its outlines and
dimensions, by the settlement of English
missionaries on its southern coasts, by
the explorations of several European
naturalists, and by the visits of Aus-
tralian miners attracted by the alleged dis-
covery of gold in the sands of its rivers.

It has hitherto been the custom of
geographers to give the palm to Borneo
as the largest island in the world ; but
this is decidedly an error. A careful es-
timate, founded on the most recent maps,
shows that New Guinea is considerably
the larger, and must for the future be
accorded the first place. In shape this
island differs greatly from Borneo, being
irregular and much extended in a north-
west and south-southeast direction,
so that its greatest length is little short
of 1,500 miles, a distance as great as the

whole width of Australia from Adelaide
to Port Darwin, or of Europe from Lon-
don to Constantinople. Its greatest
width is 410 miles, and, omitting the
great peninsulas which form its two ex-
tremities, the central mass is about 700
miles long, with an average width of 320
miles, a country about the size of the
Austrian Empire, and, with the exception
of the course of one large river, an abso-
lute blank upon our maps.—Popular
Science Monthly.

NUTMEGS.

Nutmegs grow on trees which look
like pear trees, and are generally over
twenty feet high. The flowers are very
much like the lily of the valley. They
are pale yellow, and very fragrant. The
nutmeg is the seed of the fruit, and the
mace is the thin covering over this seed.
The fruit is about as large as a peach.
When ripe it breaks open and shows the
little nut inside. The trees grow on the
islands of Asia, and in tropical America.
They bear fruit for seventy or eighty
years, having ripe fruit upon them at all
seasons. A fine tree in Jamaica has over
a thousand nutmegs on it yearly. The
Dutch used to have all the nutmeg trade,
as they owned the Banda Islands, and
conquered all the other traders and de-
stroyed the trees. To keep the price up,
they once burned three piles of nutmegs,
each of which was as large as a church.
Nature did not sympathize with such
meanness. The nutmeg pigeon, found
in all the Indian Islands, did for the
world what the Dutch had determined
should not be done ; carried those nuts,
which are her food, into all the sur-
rounding countries, and trees grew again,
and the world has the benefit.

A BIRD THAT TURNS SOMERSAULTS.

There's a pretty little bird that lives
in China, and is called the Fork-Tailed
Parus. He is about as big as a robin,
and he has a red beak, orange-colored
throat, green back, yellow legs, black
tail, and red-and-yellow wings. Nearly
all the colors are in his dress, you see,
and he is a gay fellow.

But this bird has a trick known by no
other birds that ever I heard of. He
turns somersaults ! Not only does he
do this in his free life on the trees, but
also after he is caught and put into a
cage. He just throws his head far back,
and over he goes, touching the bars of the
cage, and alighting upon his feet on
the floor or on a perch. He will do it
over and over a number of times without
stopping, as though he thought it great
fun.

All his family have the same trick,
and they are called Tumblers. The peo-
ple of China are fond of keeping them in
cages and seeing them tumble. Trav-
elers often have tried to bring them to
our country, but a sea voyage is not
good for them, and they are almost sure
to die on the way.—" Jack-in-the-Pul-
pit, " St. Nicholas for May.

Pleasantries.

A gentleman who was trying to think
of the word Universalist, but could not
get hold of it for the moment, exclaimed :
" Why, he's one of those desulphur-
izers. "

When a snow-ball as hard as a door-
knob hits you on the back of the head
as you are crossing the street, no matter
how quickly you turn, the only thing
you can see is one boy with the most
innocent face and the emptiest hands
that ever confronted a false accusation.

" It's berry sing'lar, " remarked Uncle
Joe Johnson, as he laid down the morn-
ing paper and reflectively surveyed the
toes of his list slippers, as they reposed
on the guard-bar of the cylinder stove ;
" it's berry sing'lar dat ef a man lives
to be ober fifty an' 'cumulates stamps, an'
dies gen'ally admired an' spected, dat
one-half ob his survivin' friends is a'most
sartin to prove in de courts dat he was
of unsoun' min', an' dat he wasn't fit in
his later years to plan out a v'y'ge for a
mud-squaw. But you'll fin' de papers
full ob stories ob ole fellars dat die 'bout
a hundred y'ars old in de poor-house ;
an' dey is al'ays sensible to de las' ! "

Sunday-School Department.

SCRIPTURE LESSONS.

JUNE 1. LESSON 22. 1879.

Whit-Sunday.—Pentecost. John xiv. 26-31.

THE PROMISE OF THE HOLY GHOST.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29. And now I have told you before it come to pass, that when I am gone to the Father, ye may not grieve.
30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
31. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

GENERAL REMARKS.

This is another remarkable Lord's day—an extraordinary Sunday, like Easter Sunday. It is the anniversary, or yearly celebration of the coming of the Holy Spirit. Read the history of this event in the 2d Chapter of Acts; and relate its principal features to your class.

Pentecost is a Greek word and means the fiftieth day—counting from the resurrection of Jesus. Whit-Sunday—White-Sunday—Whit-sundide. In olden times the catechumens were received into the church on this Lord's day, arrayed in white garments. Hence the name. Tide means season or time.

In what are called Christ's last discourses with His disciples—His farewell words, which are preserved for us in this Gospel, Chapters xiv., xv., xvi. and xvii.—the promise of the Holy Spirit forms the chief consolation which our Lord offers to His followers in their sorrow over His departure. He tells them, that He must leave them, indeed; but that He will go to our heavenly Father; that He will open Heaven; and that He will come back in a different manner, to be the way, the truth and the life for His people. All this He fulfilled on the day of Pentecost. Like the Sun, while it is in the heavens and yet shines on the earth, so is Jesus gone up on high, to be always with us.

VERSE 26. The Comforter—Whom the Father will send. In Chapter xvi. 7, our Lord says: I will send him unto you. This is no contradiction. The Father and the Son sent the Holy Spirit. The little phrase—in my name—reconciles both sayings. The Father sent Him, by and through the Son. They both willed and acted together. Teach, and bring all things to your remembrance. He would enable them to understand the Gospel, and refresh all things that might have grown dim in their minds. Only by the light of the Holy Spirit can men understand the spiritual world, and the plan of redemption.

VERSE 27. Peace I leave with you. He now rose from the table, and was about to pronounce a blessing. It was customary to utter a short prayer at the close of a meal, as well as at the beginning. Some pious Germans are used to saying *Gegenezte Mahl-Zeit* on rising from the table. In meeting and in leaving His disciples, our Lord used this phrase—Peace be with you. It was a greeting and a farewell saying, at once. My Peace—Not as the world giveth, give I unto you. The every-day salutations, our greetings and parting words, are very formal and hollow. No one lays a great stress on them, because we feel them to be empty things. But Jesus puts a real sustaining power into His benedictions. This mysterious grace kept the disciples from despair, until He came again from the grave and the region of the dead. It was by virtue of this peace-element which He left with them, that their hearts were not troubled with too heavy doubts, nor afraid, that the cause of their Lord was wholly lost in His death and departure. At the close of worship the congregation receives the benediction with heads bowed down. Then we do have some sense of the peace of God, which passeth all understanding, it seems.

VERSE 28. Again He recurs to His departure; but immediately reminds them of His return, too, so that the sting of His going might be removed by the thought of His coming again. I go away, and come again unto you. He went away by His death; and came again in the resurrection. So He went away by His ascension; and came again in the Spirit. This was not a mere vanishing and reappearing, though. In each departure He was changed into a more glorious form, and returned nearer to them, accordingly.—If ye loved me. This means: if ye had attained to the fullness of love, ye would rejoice at this happy change which I am to pass through, in order to dwell nearer at home with you. Because I go unto the Father. Because I shall leave the narrow limits of my earthly, human body, and ascend to the Father Almighty, so that I may work in union with Him, and after His infinite manner. For my Father is greater than I. In Chapter x. 30, He declares: I and my Father are one. In His divine nature He is one with the Father. In His human nature He was willing to be less. But now He was about to be lifted up and admitted into the closest intimacy with the Father again, in order that from His holy and heavenly exaltation, He might work after a fuller measure upon and in them. The natural sun goes down, only to go up again more grandly. So did Jesus, the Sun of Righteousness, come down, in order to go to the Father, that He might send us greater blessings—the fullness of the Holy Spirit.

VERSE 29. And now I have told you before. In Chapter xiii. 19, we have a similar saying. As He knew that His death, resurrection and ascension would prove stumbling-blocks to them, He foretells these events frequently, that, when it is come to pass, ye might believe. Though they were not strong enough to withstand all perplexity and doubt, yet was their sorrow and unbelief greatly mitigated by His cautioning exhortations beforehand. It was by virtue of His frequent and direct foretellings, that they were at all able to believe during their trying, evil hours.

VERSE 30. Hereafter I will not talk much with you. His time was growing short. Very little time was left for private, confidential talk. For the prince of this world cometh. This is Satan, (2d Cor. iv. 4; Eph. ii. 2.) Through Satan's agents was Christ taken to the cross and death. And hath nothing in me. Here He assures us, that Satan has no right or power over Him; that He had the power to escape the might of Satan; but that He voluntarily suffered such contradiction against Himself, as to be slain as a malefactor. And yet, though He submitted to all the power of the Devil—still Satan should have nothing in

Him—not a hair on His head dare remain under his yoke.

VERSE 31. But that the world may know. May know what? How great His love to the Father is, that He should submit to all this humiliation, in order to finish the work of redemption, which His Father had intrusted to Him. The love of Jesus towards the Father is stronger than death. And this love He showed for us, too. To what grade does our love for Jesus rise? And as the Father gave me commandment, even so I do. Here the filial obedience to His Father is emphasized. Having once consented to enter upon the work of redeeming the world from the power of Satan and sin, He "became obedient unto death, even the death of the cross." (Phil. ii. 5-11.) Arise, let us go hence. Now, perhaps, after another blessing, they sang the usual hymn, (Matt. xxvi. 30; Mark xiv. 26,) they rose from the table, left the city, and went into the garden of Olives, or Gethsemane, on the road to which a part of the following words was spoken. It was midnight—about the time the Jewish passover was to be slain.

PRACTICAL THOUGHTS.—The Holy Ghost came from the Father and the Son. By the light of the Holy Spirit we believe in the Gospel of Jesus Christ. God dwells in us by the Spirit, and works peace within us, with our fellow men and our Father. It was all wisely planned, that Christ should thus depart, in order that He might dwell all the more closely with us, by the Spirit. But alas! the suffering of Jesus! The way of the cross was our only way of obtaining the Holy Spirit. What love and obedience, on the part of our Lord! Of a certain saint it is written, that he could never get on farther in his pious meditations than—THE LOVE OF GOD! To what degree has our love to God ascended?

Dear Lord! And shall we ever live
At this poor dying rate?
Our love so faint, so cold to Thee!
And Thine, to us—So GREAT!!!
Come, Holy Spirit, Heavenly Dove,
With all Thy quick'ning powers!
Come shed abroad a Saviour's love—
And that shall kindle ours.

Only by being made spiritual is a man capacitated for the apprehension of spiritual objects, such as God and divine things; and only by the energy thus obtained is he able critically to test, and spiritually to govern, all the remaining portion of his being, as something inferior and subservient to the Spirit.—Beck.

Truth is rich in time! It has all the measureless wealth of eternity to use, so the multitudes were fed on the barren seashore, and the fragments gathered up; little children were blessed tenderly, and the blind beggars made glad with heaven's light in their darkened eyes, while sin lay like a great pall on the face of humanity and thousands were dying in the darkness.

What then? I am not careful to inquire:
I know there must be tears, and fears, and sorrow,
And then a loving Saviour drawing nigher,
And saying, "I will answer for the morrow."

What then? for all my sins, His pardoning grace;
For all my wants and woes, His loving-kindness;
For darkest hours, the shining of God's Face,
And Christ's own Hand to lead me in my blindness.

A fragment of a rainbow bright
Through the moist air I see,
All dark and damp on yonder height,
All clear and gay to me.

An hour ago the storm was here,
The gleam was far behind,
So will our joys and griefs appear
When earth has ceased to blind.

Grief will be joy, if on its edge
Fall soft that holiest ray:
Joy will be grief, if no faint pledge
Be there of heavenly day.
—John Keble.

Advertisements.

THE HENRY F. MILLER PIANO,

(Grand, Square and upright.)

THE LEADING INSTRUMENT OF BOSTON.

The Greatest Invention of the Day

Is the MILLER UPRIGHT PIANO with FOOT PEDALS

Just the thing wanted for Pedal practice. Send or call for illustrated Catalogue.

A GREAT VARIETY

of other make Pianos on hand.

PARLOR ORGANS

of superior quality and newest designs.

PURCHASERS

will find it to their advantage to call and examine our immense Stock and get our prices and terms before buying elsewhere.

C. J. HEPPE,

Cor. 6th and Thompson Sts.

KRANICH & BACH'S UPRIGHT and square Pianos are greatly admired by all good performers. Mechanism, touch, and finish are perfect. They are strictly first-class instruments, and are sold only (at very reasonable prices) at 909 Arch Street, Philadelphia.

G. HERZBERG.

Refers by permission to Rev. P. S. Davis, D. D., and Dr. C. Z. Welsch.

NEW PIANOS

\$125, \$155, \$185, and upward. NEW ORGANS, \$65, \$75, \$85, \$97, etc. Please order now. Warranted six years; 16 days' test trial. Latest Illustrated Newspaper with much information free. Address DANIEL F. BRATTY, Washington, New Jersey.

STRICTLY TO THE POINT.

Eminent manufacturers and importers have brought us this year such a capital choice of goods that we cannot but feel a worthy pride in drawing attention to what is now gathered in the various sections of OAK HALL.

In each Department for Gentlemen and Boys the VISITOR WHO ACCEPTS THIS INVITATION will remark the extent, variety, careful selections and moderate prices of the articles, and, indeed, it would be a strange thing, considering the magnitude of OAK HALL, were not everyone to agree to the fact that it is the chief establishment of America in the Clothing line.

The pre-eminence accorded to us inspires great diligence and personal effort on our part, not only to maintain, but to advance the character of our house, and on a visit this Spring to Oak Hall our customers will find improvements and conveniences that will meet with their approbation.

Though our house covers so much space it has a peculiarly home-like appearance to everyone, because made up of numbers of ordinary-sized rooms, in which different goods are spread out, so that no one feels awkward or out of place in going in and out and making purchases.

THERE IS

ONE ROOM FOR BOYS' CLOTHING.
ONE ROOM FOR YOUTHS' CLOTHING.
ONE ROOM FOR PANTS AND VESTS,
ONE ROOM FOR BLACK GOODS,
ONE ROOM FOR "EXTRA LARGE" SIZE,
ONE ROOM FOR BUSINESS SUITS,
ONE ROOM FOR OVERCOATS AND DUSTERS,
ONE ROOM FOR CHILDREN'S FIRST SUITS,
ONE ROOM FOR CUSTOM DEPARTMENT.

The season of 1879, Owing to Large Purchases and owing to Small Profits, and Because of Reduction in Values, we are able to

GIVE THE GREATEST OF BARGAINS.

We adhere Strictly to ONE PRICE, because it is Equitable. CASH DOWN, because we can Sell Cheaper. RETURN THE MONEY, because we Prefer to do it. GUARANTEE TO ALL, because we Have Nothing to Fear and Everything to Gain by Comparison and Test of our Goods.

WANAMAKER & BROWN,
OAK HALL, SIXTH & MARKET,
PHILADELPHIA.

FARSON'S REFRIGERATORS.
ALL THE LATEST IMPROVEMENTS.
FIFTY SAMPLES TO SELECT FROM
PRICES GREATLY REDUCED.
Write for circulars, or examine the styles at
220 & 222 DOCK ST., BELOW WALNUT.
SATISFACTION GUARANTEED!

Will be Sent to New Subscribers on trial to Jan. 1st, 1880, for \$1.50.

Only Three Dollars a Year Postage Paid.
The CHRISTIAN AT WORK
The Best Religious Paper in America. The widest circulation.
Always Wide Awake and spirited. Never dull, prosy or uninteresting. Thoroughly in earnest.
Should be Taken in EVERY FAMILY.
WRITE TO
J. N. HALLOCK, Publisher
216 BROADWAY, NEW YORK.

McCallum,
Crease & Sloan

CARPETINGS

ALL STYLES AND GRADES.

New Patterns, Latest Designs,

Choice Colorings,

OF OWN MANUFACTURE AND IMPORTATION.

AT THE LOWEST PRICES

1012 & 1014 Chestnut St., Phila.

IVINS, DIETZ & MAGEE,

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH,

WHITE CANTON MATTINGS,

FANCY

RED CHECK MATTINGS,

RUGS, MATS, &c.

NO. 52 SOUTH SECOND STREET,

AND

NO. 43 STRAWBERRY STREET,

Above Chestnut,

PHILADELPHIA.

First Street west of Second.

A full assortment of the latest styles at low prices

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS.
Catalogues sent free to parties needing bells.



Mason & Hamlin Cabinet Organs.

Demonstrated best by HIGHEST HONORS AT ALL WORLD'S EXPOSITIONS FOR TWELVE YEARS; viz.: at Paris, 1867; VIENNA, 1873; SANTIAGO, 1875; PHILADELPHIA, 1876; TWO HIGHEST MEDALS AT PARIS, 1878; and GRAND SWEDISH GOLD MEDAL, 1878. Only American Organs ever awarded highest honors at any. Sold for cash or installments. ILLUSTRATED CATALOGUES with new styles and prices, free. MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK or CHICAGO.

Blatchley's Horizontal Freezer.

THE MOST ECONOMICAL FREEZER IN THE WORLD.

Will produce three quarts of Ice Cream, Frozen Fruits, Custards, etc., of the finest quality in every respect; ready for immediate use, consuming less than four pounds of ice and five minutes' time.

Prices, Family Sizes. Prices, Saloon Sizes.
2-quart.....\$5 50 12-quart.....\$25 00
4-quart.....6 50 20-quart.....40 00
6-quart.....8 00 30-quart.....50 00
8-quart.....10 00 40-quart.....60 00
Cash discount, 20 per cent.

CHAS. G. BLATCHLEY,
440 Market St., Philadelphia.

HOW TO BE AGENTS WANTED: \$50 to \$125 a Month. An Encyclopedia of Law and Forms. For Business Men, Farmers, Mechanics, Property Owners, Tenants, everybody, every business. Save many times cost. Selling fast. Send for Circular and Terms. P. W. ZIEGLER & CO., 1000 Arch St., Philadelphia Pa.

ABBOTT'S LARGE TYPE (Illustrated) NEW TESTAMENT. WITH NOTES, is a splendid work for agents. Nothing like it. All want it. Price \$2.00. Address, H. S. GOOD-SPEED & CO., New York or Cincinnati, O.

NEW AND DESIRABLE BOOKS.

ILLUSTRATED CATALOGUES FREE. SEND FOR ONE. BOSTON: D. LOTHROP & CO. PUBLISHERS.

PATENTS

In connection with the publication of the Scientific American, we continue to act as Solicitors for Patents, Caveats, Trade Marks, Copyrights, etc., for the United States, Canada, Cuba, England, France, Germany, etc. In this line of business we have had thirty-five years' experience. Patents obtained through us are noticed in the Scientific American. This large and splendidly illustrated weekly paper shows the current progress of Science, is very interesting, and has an enormous circulation. Subscriptions \$3.00 per year, postpaid; single copies 10 cents. Sold at all Book-stores and News-offices.

Can I Obtain a Patent? The quickest and best way to obtain a satisfactory answer, without expense, is to write to us (Munn & Co.), describing the invention, with a small sketch. All we need is to get the idea. We will immediately answer, and give the necessary instructions. For this advice we make no charge.

We also send free our Hand Book about the Patent Laws, Patents, Caveats, Trade Marks, their costs, and how procured, with hints for procuring advances on inventions. Address MUNN & CO., Publishers of the Scientific American, 17 Park Row, New York.

OUR PERIODICALS.

THE FOLLOWING PERIODICALS

ARE ISSUED BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States,

On the terms indicated in each case.

THE MESSENGER,
(WEEKLY)

Double sheet, - - - \$2.20 per year.
Single sheet, - - - 1.10 "
EACH CASE IN ADVANCE.

GUARDIAN,
(MONTHLY)

Devoted to the interests of Young Men and Ladies, and also of the Sunday School cause, at

Single Copy, - - - \$1.50 per year.
Five Copies, - - - 7.00 "
Ten Copies, - - - 13.00 "
Twenty Copies, - - - 25.00 "
Thirty Copies, - - - 36.00 "
IN EACH CASE IN ADVANCE.

THE

REFORMED QUARTERLY
REVIEW,
(QUARTERLY)

Each number to average 160 pages, at \$3.00 per year in advance. 7 Copies for \$18 in advance.

SUNDAY-SCHOOL PAPERS.

CHILD'S TREASURY,
(MONTHLY)

Single Copy, - - - 40 cts. per year.
Ten Copies, - - - \$2.00 "
Twenty-five Copies, 4.50 "
Fifty Copies, - - - 8.00 "
One Hundred Copies, 15.00 "

(SEMI-MONTHLY)

Single Copy, - - - 75 cts. per year.
Ten Copies, - - - \$3.50 "
Twenty-five Copies, 8.00 "
Fifty Copies, - - - 15.00 "
One Hundred Copies, 28.00 "
IN EACH CASE IN ADVANCE.

SUNSHINE,

A WEEKLY FOR INFANT DEPARTMENT.

Single Copy, - - - 50 cts. per year.
Ten Copies, - - - \$4.00 "
Twenty-five Copies, 9.00 "
Fifty Copies, - - - 18.00 "
One Hundred Copies, 30.00 "
IN EACH CASE IN ADVANCE.

LESSON PAPERS.

For Ten Copies and upwards, at the rate of 9 cents for each copy, per year, in advance.

All orders to be addressed to, and Checks and Money Orders made payable to

Reformed Church Publication Board,
907 Arch Street, Philadelphia.

JOHNSON'S

NEW UNIVERSAL CYCLOPEDIA

The best and most practically useful of all the Cyclopedias. Published in four and in eight volumes.

From Rev. WM. P. BEZEL, D. D., Pastor of the West Spruce Street Presbyterian Church, Philadelphia:

"Johnson's Cyclopaedia has been in my possession since its publication. I regard it as invaluable, and would part with it on no consideration."
ALBERT ELLIS, Gen. Manager, 919 Chestnut St., Philada.

EDW. J. ZAHM,

JEWELRY,

LANCASTER, PA.

DEALER IN

Watches, Clocks, Jewelry,

Spectacles and Silverware.

Communion Ware for Church Service,

And Pastor's Communion Sets

Of my own design a Specialty.

Information in regard to prices, etc., promptly furnished by mail. Prices as low for corresponding quality as anywhere in the United States. Address,

EDW. J. ZAHM,

ZAHM'S CORNER,

LANCASTER, PA.

Barlow's Indigo Blue.

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask him for it. D. S. WITTHERRGER, Proprietor, No. 233 N. 2d St., Phila.

WORK FOR ALL.—J. H. EARLE, Boston, Mass.

SENT FREE Complete History of Wall Street Finance, containing valuable information for investors. Address BAXTER & CO., Publ., 17 Wall St., New York.

KINDERGARTEN CARDS
REWARD CARDS New and Beautiful.

Prices to suit the times. Over 1,000 kinds and designs, comprising Motto, Reward, Scripture Text, Sentiment, Bible Verse, Good Deeds, and Hymnal Cards. Samples and price list of Educational Cards free to any teacher sending us their address.
J. H. BUFFORD'S SONS, Mfg. Publishers,
Established 1830. 141 Franklin St., Boston, Mass.

50 Motto, Floral and Lace Cards, in fancy cases, name in old 10c. Agent's outfit 10c. U. S. Card Co., Northford, Ct.

A PERMANENT

Scholarship of Franklin and Marshall College for sale. Address H. BUNSTEIN, Box 713, Easton, Pa.

60 Perfumed—all Chromo, Snowflake, and Glass—Cards, in case, name in Gold, 10c. STEVENS BROS., Northford, Ct.

General News.

HOME.

The Talmadge trial at Brooklyn has resulted in his acquittal. The case will be carried to the Synod, and perhaps to the General Assembly.

The gift of \$136,000 to Rochester Theological Seminary, stimulated certain wealthy brethren who had not given, and the result is the increase of the original sum to \$150,000.

Twenty-three of the twenty nine members of the senior class of the Allegheny Theological Seminary, have offered themselves as missionaries, some for fields in this country, and some to go among the heathen of far-off lands.

Dr. Jessup, for twenty three years missionary at Beyrout, was elected Moderator of the Presbyterian Assembly, which convened at Saratoga on the 15th inst. Dr. Prime moved that fraternal greetings be sent to the Southern Assemblies at Louisville and Memphis.

The great event among the Railroad men last week, was the lease of the North Pennsylvania and Bound Brook tracks, and the Rolling Stock, by the Reading Railroad Company, giving unembarrassed communication with New York. The officers of the Pennsylvania Central say it will not materially effect their interests.

Canadians are emigrating to the United States in unusually large numbers, and the immigrants are said to be of a much superior quality to those who have in past years been in the habit of coming to toil in New England factories, live with Chinese frugality, and then go back to Canada with their accumulated earnings. The people who throng the trains from beyond the border, are mostly intelligent and well-to-do farmers and mechanics, and are bound for the far West, where they intend to settle permanently. As Canada is but thinly populated, she can ill afford to lose these sinewy husbandmen and artisans. The Canadian press seem to be entirely ignorant of the exodus.

FOREIGN.

LONDON, May 18.—The Marquis of Salisbury, replying to a deputation, stated that he had instructed the British representative in Chili to remonstrate against the proceedings of the Chilean navy, and endeavor to obtain assurance that if the guano loading works are reconstructed, they will not again be molested.

LONDON, May 18.—At a meeting of colliers representing forty collieries at Consett, on Saturday, after considerable uproar it was decided to resume work on Monday. Several meetings were held to-day in various parts of Durham, the decisions of which were conflicting. The masters will open the pits on Monday, so as to give all who desire to resume work, an opportunity to do so.

ST. PETERSBURG, May 18.—The Governor of Orenburg telegraphs on the 16th inst., that the fire at Nisniwralsk had broken out presumably on the 15th, during a violent tempest, and several government buildings had been destroyed. On the 16th there was another conflagration at Orenburg, which destroyed a considerable portion of the suburb, which had been spared by the previous fire.

LONDON, May 19.—At a dinner of the free-trade representatives of Germany, held in Berlin yesterday, Herr Von Forckenbeck announced his intention to resign the Presidency of the Reichstag, as he now felt that he hardly represented a quarter of the House. He had lost all confidence in the present state of things. The formation of a great Liberal party for the abrogation of the legislation now going on, was the only thing that could save the country. The London Post reports that Herr Forckenbeck announced, that the Liberals henceforth would vote together, and the Daily News says he is designated as the president of an anti corn law league.

LONDON, Friday, May 16, 1879.—In the House of Lords to-night Lord Beaconsfield replying to a general attack made by the Duke of Argyll on the Government policy, said it was understood at Berlin that the evacuation of Roumelia by the Russians would be completed within a reasonable time after May 3. It could hardly take till August 3. Such tardiness would be disgraceful. He willingly acknowledged that Russia had shown a wise forbearance, and he believed she was sincerely anxious to bring about a state of affairs in Turkey such as Great Britain could assist to establish.

LONDON, Saturday, May 17, 1879.—The Paris correspondent of The Standard says it is expected the Darien Canal Congress will have selected a plan for the canal by the 24th inst. Mr. Nathan Appleton, of Boston, has been elected President of the Committee on the Economic and Commercial aspects of the project.

ST. PETERSBURG, Friday, May 16th, 1879. The Gosos states that the greater part of Lublin, a city of 20,000 inhabitants in Russia Poland, has been destroyed by fire.

NAPLES, Friday, May 16th, 1879. Vesuvius has been in a state of agitation for some days, but the eruption has so far been slight.

LONDON, May 19th, 1879. A dispatch to the Times from Simla, dated yesterday, says the government has arranged with Yakoub Khan a satisfactory basis of negotiations comprehending the main objects of the British policy.

Advertisements.

SUNSHINE.
SUNSHINE.
SUNSHINE.

We would respectfully call the attention of Christian Families and Sunday Schools to the above heading. It is the name of a new weekly paper published by the Reformed Church Publication Board, 907 Arch St., Phila. It will be its aim and purpose to scatter "sunshine" everywhere around its pathway, and when this is done, how cheerful and bright everything appears to be! Make it a present to your little ones. Every family should have a copy of it. Price only 50c. a copy per year, postage prepaid, with a proper deduction when ordered in large quantities. Sunday Schools, desirous of introducing a first-class paper for their infant scholars, should, before purchasing elsewhere, examine this one. Copies for examination will cheerfully be sent upon application. Parents, Superintendents and Teachers please bear this in mind. Address all communications to

REFORMED CHURCH PUBLICATION BOARD,
907 ARCH ST., PHILA.

HORSFORD'S ACID PHOSPHATE

For Mental and Physical Exhaustion,
Dyspepsia, Nervousness, Diminished
Vitality, Weakened Energy, etc.

Prepared according to the Directions of
E. N. HORSFORD, late Professor in
Harvard University.

It makes a delicious drink with water and sugar in place of lime juice or lemon, and supplies to the system the phosphates in a reliable way.

A very large trade has been built up on prescriptions of physicians, and it is highly recommended by all the leading medical authorities of this country.

PRICES REASONABLE.

Pamphlets giving further information will be supplied upon application by mail to the manufacturers.

RUMFORD CHEMICAL WORKS,
Providence, Rhode Island.

Ice Cream
SALOONS
Wanamaker's
223 Market St. PHILA.
13th and Arch Sts. PHILA.
DINING ROOMS
GEO. W. WANAMAKER, Proprietor.

THE GOSPEL OF JOY!

THE GOSPEL OF JOY is a new Singing Book of unusual beauty for Gospel Meetings, Camp Meetings, Devotional Meetings and Sunday Schools.

By REV. SAMUEL ALMAN and S. H. SPECK. It contains a large number of new and very superior Hymns and Tunes. The general style is very cheerful and bright, as befits a collection that has so much to say and sing about

"Glad Tidings of Great Joy."

Both words and music are of an elevated character, commending themselves to persons of refined taste, and the "dancing measure" so prevalent in many recent compositions has been carefully avoided.

Price 35 cts., for which specimen copies will be mailed to any address.

See Decoration Day Music in the MUSICAL RECORD, 6 cts.

GOOD NEWS! (35 cts.) the genial Sunday School Song Book, has thousands of friends. Do not fail to examine and try it. There are 270 songs, in the composition of which great taste and ability has been displayed. Examine also "Shining Shore" and the "River of Life," two stand alone books of great beauty.

OLIVER DITSON & CO., Boston.
J. E. DITSON & CO.,
922 Chestnut St., Phila.

FOR 1879.

THE PRESS.

"THE BEST PAPER."

The Proprietors of THE PRESS announce that they have strengthened its force in every department in order to meet the demands of business, politics and the general interests of the coming year, adding largely to its editorial corps and staff of correspondents, and extending the range and efficiency of its business machinery. As they have done in the past they will steadily continue to do, and they promise for 1879 the same regular progress which has marked the work of 1878.

FIRST IN THE FIELD.

EARLY MORNING EDITION.

We have successfully achieved the issuing of an Early Morning Edition, which leaves this city in advance of any other Philadelphia and all the New York Dailies, and gives THE PRESS command of Pennsylvania and the entire South. The exclusive control for several hours (sometimes a whole day) of this wild range of territory, is an achievement which the advertisers of Philadelphia and the general community have been prompt to recognize and make use of. This edition leaves Philadelphia before any New York paper can possibly get here, and the commanding position attained by THE PRESS through this strategic move in the field of Journalism is thus secured for it permanently.

Leading Republican Journal of Pennsylvania

THE WEEKLY PRESS.

A COMPLETE POLITICAL, COMMERCIAL,
LITERARY AND FAMILY JOURNAL.

As heretofore THE WEEKLY PRESS will publish the latest News from all parts of the world, and special telegraphic correspondence from all sections of the Union.

Tri-Weekly.....\$3.40
Weekly.....\$2.00

THE PRESS COMPANY (Limited),
SEVENTH AND CHESTNUT, Philadelphia.

The Sunday-School World for June has a striking and scholarly article by Prof. Jas. T. Hyde, of Chicago, on "The Life and Times of Ezekiel," which will instruct every reader, and is peculiarly valuable in connection with the study of the International Lessons. The lessons are explained by the Rev. John Hall, D. D., of New York, Mrs. Alice W. Knox, and Prof. Post, of Syria. The editor, Rev. Edwin W. Rice, shows how they may be taught, and in a special article treats of "The Quantity and Quality of Helps on a Lesson." The contents of "Our Correspondents' Table" and "Mission Work" are of special interest and importance. Price, 5 cents; 60 cents a year; in clubs, 55 cents, postage paid. Address

THE AMERICAN SUNDAY SCHOOL UNION,
1122 Chestnut St., Philadelphia;
10 Bible House, New York;
73 Randolph St., Chicago.

The Periodicals and Lesson Helps of the Society are carefully supervised by the Publication Committee, which is composed of members of various evangelical denominations. "The American Sunday-School Union's periodicals, all things considered, are the best in the world. The Sunday-School World, Scholar's Companion, and the Lesson Papers accompanying them are models of beauty, literary excellence, and solid worth."—Warren Tribune.

THE DINGEE & CONARD CO'S
BEAUTIFUL EVER-BLOOMING

ROSES

THE BEST IN THE WORLD.

Our Great Specialty is growing and distributing these Beautiful Roses. We deliver Strong Root Plants, suitable for immediate bloom, safely by mail at all post-offices. 5 Splendid Varieties, your choice, all labeled, for \$1.14 for \$3.19 for \$3.40 for \$4.35 for \$5.75 for \$10.10 for \$13.40. Send for our New Guide to Rose Culture—60 pages, elegantly illustrated—and choose from over Five Hundred Finest Sorts. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

COLORED SILKS!

GRAND DEPOT, 13TH ST.

COLORED SILKS.

COLORED
COLORED
COLORED
COLORED
COLORED
COLORED
COLORED
COLORED
COLORED
COLORED

The immense assortment we show of every imaginable shade and quality cannot fail to suit every one seeking to match the numerous shades in Dress Goods, or selecting a good article for a handsome costume.

We offer an excellent quality Trimming Silk for.....75c.
Heavy Grain and High Lustre Point d'Soie.....90c.
Beautiful Soft-finish Dress Silks.....\$1.00.
Handsome Corded Gros Grains.....\$1.15.
22-In. Rich Goods for Walking Suits.....\$1.25.
All the better grades in the newest shades and various makes, at prices from \$1.50 up to \$4.

SILKS
SILKS
SILKS
SILKS
SILKS
SILKS
SILKS
SILKS
SILKS
SILKS

SATINS, COLORED AND BLACK.

SATINS
SATINS
SATINS
SATINS
SATINS
SATINS
SATINS
SATINS

These goods, now so fashionable for Trimming, we cut straight or bias, and offer perhaps a larger variety in shades and price than usually found.

We expose for sale
RICH ROMAN PLAIDS,
HANDSOME COMBINATIONS IN STRIPES,
WATERED AND SAPPHIRE BLUE OR GREEN.

SILKS
SILKS
SILKS
SILKS
SILKS
SILKS
SILKS
SILKS

FANCY SILKS.

CHECKS
CHECKS
CHECKS
CHECKS
CHECKS
CHECKS
CHECKS
CHECKS
CHECKS
CHECKS

Assortment in Stripes and Checks was never better than now.
Louisienne Washing Silks, very fine.....50c.
Stripe Silks, in all colors.....50c.
Check Silks, Jasper effects.....50c.
Stripe Silks, shaded and checks.....60c.
Neat Plaids, and large effects.....60c.
Bold Stripes, and large effects.....70c.
Friends' Plain Fine Checks.....70c.
All the better grades and most complete variety in style or price.
Our sales being large, the stock is continually changing, by which we are enabled to offer everything fresh, and at the lowest possible prices.

STRIPES
STRIPES
STRIPES
STRIPES
STRIPES
STRIPES
STRIPES
STRIPES

JOHN WANAMAKER,
GRAND DEPOT, 13th ST.,
PHILADELPHIA.

LEADERS IN BOYS' FASHIONS

A. C. YATES & CO., 626 CHESTNUT

The Finest and Most Varied Stock of Boys' and Children's Clothing at Very Reasonable Prices is to be seen at 626 Chestnut Street. Please Give us a Call, even if you do not desire to Purchase.

A. C. YATES & CO., 626 CHESTNUT,
PHILADELPHIA.

LEADERS IN CHILDREN'S FASHIONS.

MRS. POTTS' Patent
Ground, Cold Handle, Double Pointed Smoothing & Polishing Irons
(Enterprise Mfg Co., Philada., Makers.)
DOUBLE POINTED
They have a cold detachable head and handle. They are lined with non-conducting material. They require no holder or cloth. They do not burn the hand. They are the best in use. SEND FOR PRICE LIST.
SHOWING A FULL SET OF IRONS.
FOR SALE BY
THE
HARDWARE TRADE.

The Little Folks' Library,

Illustrated with 1,300 engravings. 50 volumes. Net price to Sunday-Schools, 85c.

National Sunday-School Library No. 1.

100 illustrated volumes. 18mo. Containing 13,140 pages, uniformly bound in muslin, with gilt stamp, and numbered. The selection is believed to be the very best and cheapest ever issued, combining cheapness, durability and fitness. Net price to Sunday-Schools, \$25. 50 Catalogues are supplied with each Library.

Grand Cheap Library No. 1.

50 choice illustrated volumes, large 16mo, containing over 12,000 printed pages. Bound in muslin. Net price, only \$20.50. And uniform with the above.

Grand Cheap Library No. 2.

50 volumes, containing over 12,200 printed pages. Net price, only \$22.40. All the volumes in these Libraries are valuable and instructive, and are profusely illustrated with large full-page engravings, and many of the smaller size, the two libraries combined making a valuable addition to a Sunday School Library of 100 choice books for only \$43.20. Sold only in sets.

THE ABOVE SETS CONTAIN

250 VOLUMES.

In which none of the books are duplicated, and will meet the requirements of any Sunday School, from the Infant School to that of the mature years. They will be furnished at the very low price of

\$75.00

FOR THE COMPLETE SETS.

American Sunday-School Union,

8 & 10 Bible House, New York.

Send for Complete Catalogues.

1122 Chestnut Street, Philadelphia, Pa.

73 Randolph St., Chicago, Ill.

SPECIAL CARD TO THE LADIES!

JUST PURCHASED; A LARGE LOT OF

LYONS' BLACK SILKS!

And at lower prices than the same quality has ever been offered.

\$1.25 QUALITY, \$1.00

\$1.50 QUALITY, \$1.25

\$1.75 QUALITY, \$1.50

\$2.00 QUALITY, \$1.65

SUPER EXTRA at \$2.00. The former price of this quality was \$2.75, and is still sold at \$2.50 by many houses. We would be pleased to have you inspect our stock and compare it with what is offered elsewhere. We keep nothing but the most reliable makes.

C. D. WISHAM,

Orders by mail receive prompt attention.

No. 7 N. Eighth St., Philadelphia.

A FULL ASSORTMENT OF

FINE CARRIAGES!

GREGG & BOWE,

Twelfth and Arch Streets, Philadelphia, Penna.

We make a specialty of Physicians' Carriages. Prompt attention given to Repairing in all branches.

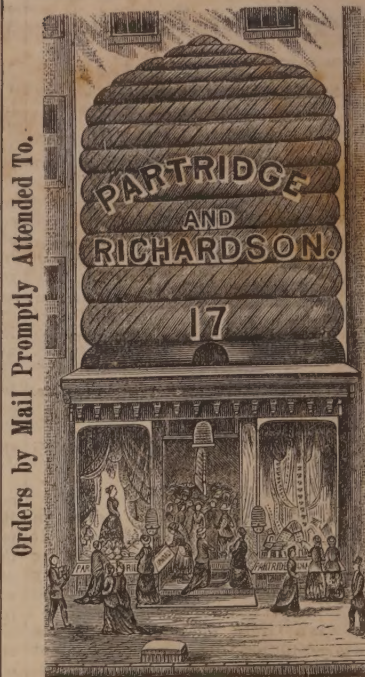
"AMERICAN SCHOOL INSTITUTE." Established 1855. Families, Schools, Colleges promptly provided with TEACHERS OF KNOWLEDGE AND CHARACTER. Parents safely advised of good schools for their children. Reliable Teachers represented for positions. Circulars, with highest endorsements, for stamp.

J. W. Schermerhorn, A. M., Sec'y,
30 E. Fourth St. (near University Place), New York



BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches,
Schools, Fire Alarms, Farms, etc. FULLY
WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

FARMS \$400 TO \$1000 JOIN OUR COLONY!
Maps and pamphlets free. J. F. MANCHA, Claremont, Va.

BEE-HIVE
STORE.

BLACK AND COLORED SILK FRINGES, 25c. to \$5 per

yard.
BEAD FRINGES, 35c. per yard up.
BEAD GIMP, 10c. per yard up.
MOSS TRIMMING, 30c. per yard and upwards.
BUTTONS, White and Colored Pearl, Jet, Ivory, Horn, Gilt,
Silver, Steel, Crochet, Inlaid, Silk, and Agate, all sizes,
colors, and shades. A Fine Pearl Shirt Button for 6c.
per dozen.

SPOOL COTTON, 8c. per dozen.
BEST SKIRT BRAID, 5c.
HAIR PINS, 1c. per paper.
NEEDLES, 3c. per paper.
HAIR BRUSHES, 10c. up.
DRESSING COMBS, 8c. and upwards.
FRENCH LACE, 10c. per yard.
TORCHON, 3 1/2c. per yard.

VAL LACE, 15c. per dozen yards.
TRIMMED SWISS TIES, 3 for 25c.
CHILDREN'S LACE CAPS, from 60c. up.
VEILING, 25c. per yard.

SHEPHERD SHAWLS, 75c.
BEST GERMANTOWN WOOL, 10c. per ounce.
BEST ZEPHYR, 11c. per ounce.
EMBROIDERY SILK, 2c. per skein.

BEST 50c. CORSET IN THE MARKET.
In our ZEPHYR DEPARTMENT will be found a great variety in Crewel Work, such as

MANTEL DRAPEY,
LAMBREQUIN BRACKETS,
MOMIE CLOTH,
LAMP SHADES,
TIES IN ZEPHYR,
TABLE COVERS,

ANGORA SILK AND WOOL, EMBROIDERY AND KNIT-
TING SILKS, AFGHANS, APPLIQUE PAT-
TERNS, CHENILLE AND BUL-
LION CORD AND TAS-
SELS, AND ALL KINDS OF ZEPHYR GOODS FOR

CHILDREN,
WHOLESALE AND RETAIL.
17 N. Eighth Street, Philadelphia.

Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by mail.

BE Prompt attention given to orders by